Greek to GCSE: Part 2

Greek to GCSE

PART 2

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John Taylor

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Abbreviations

acc	accusative
adj	adjective
adv	adverb
aor	aorist
dat	dative
decl	declension
f	feminine
foll	following
fut	future
gen	genitive
imperf	imperfect
indic	indicative
inf	infinitive
irreg	irregular
lit	literally
m	masculine
n	neuter
nom	nominative
opt	optative
pass	passive
pl	plural
prep	preposition
pres	present
sg	singular
subj	subjunctive
usu	usually
voc	vocative

Vocabulary and glossing

As in Part 1, the vocabulary checklists at the end of each chapter should be learned thoroughly. The sum of these throughout the course equates to the vocabulary at the back of the book: it incorporates, and goes a bit beyond, the GCSE prescription. Additional words required for translation passages are glossed as they occur. Underlining is not repeated within a passage when a word occurs again on the same page. Where a passage extends to a new page, glossing (except of proper names, and words already used several times) is usually repeated. This inevitably means that words are sometimes glossed twice in quick succession. In Chapter 12, glossing of the Practice Passages assumes only the GCSE vocabulary list, and the Revision Sentences are confined to it.
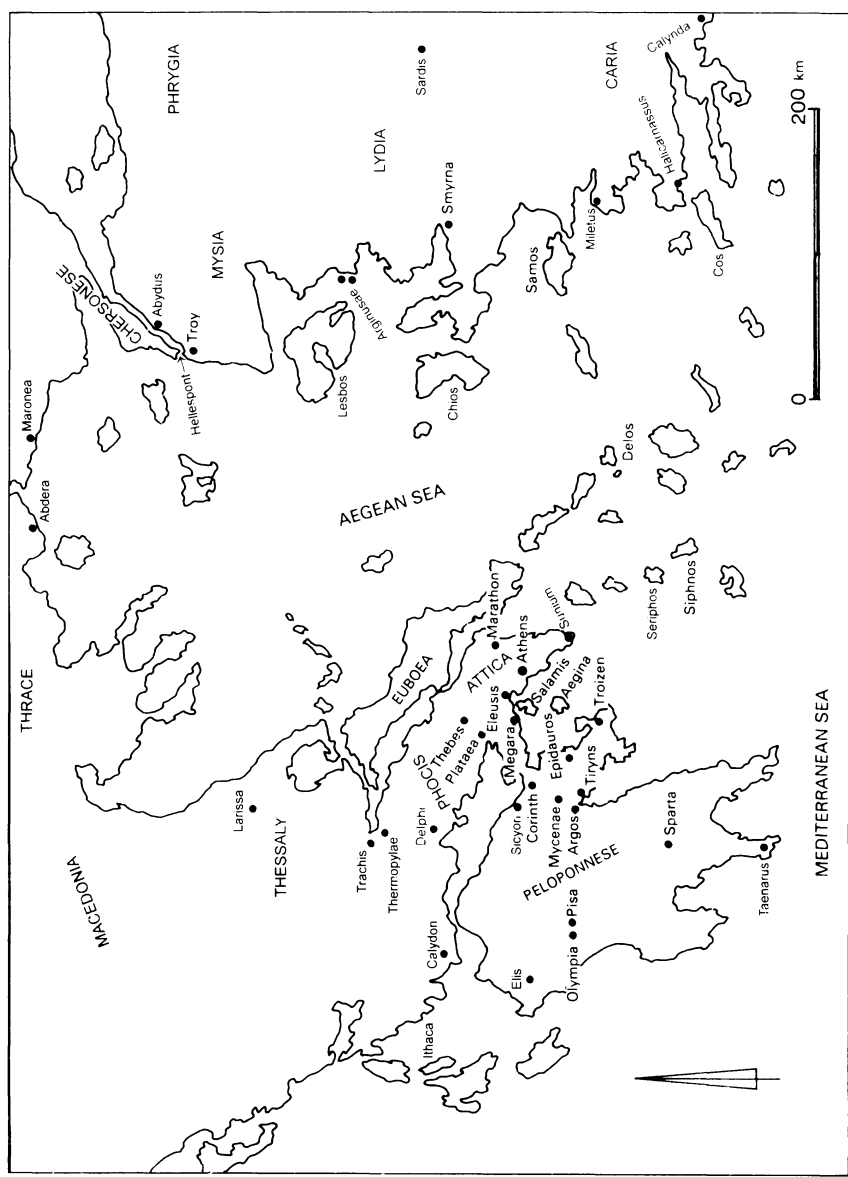
Map: Greece and the Aegean

PHRYGIA

Sardis

CARIA
Calynda

LYDIA

Smyrna

Halicarnassus

Miletus

Cos

Samos

MYSIA

CHERSONESE

Abydus

Troy

Arginusae

Hellespont

Lesbos

Chios

Maronea

Abdera

AEGEAN SEA

Delos

THRACE

Seriphos

Siphnos

MACEDONIA

Larissa

THESSALY

EUBOEA

Trachis

Thermopylae

Delphi

PHOCIS

Thebes

Plataea

Eleusis

Megara

ATTICA

Marathon

Athens

Sunium

Salamis

Aegina

Troizen

Epidauros

Tiryns

Sicyon

Corinth

Mycenae

Argos

Calydon

Ithaca

Elis

Olympia

Pisa

PELOPONNESE

Sparta

Taenarus

MEDITERRANEAN SEA

200 km

0

x

Chapter 7

Passive voice

Consider the following sentences:

> The soldiers guard the village.
> The village is guarded by the soldiers.

Both describe the same process, but in the second one the grammatical subject is having the action done to it (rather than doing it) and has a *passive verb*:

• This distinction in the use of the verb is referred to as *voice*. The Greek verbs you have met so far have all been in the *active* voice (the subject doing the action). The *passive* voice gets its name from the Latin stem *pass-* = *suffer* (compare the related Greek verb πάσχω: both refer not necessarily to suffering something bad or painful, but simply experiencing or being on the receiving end of an action done by someone else).

present passive:

sg	1	παύ-ομαι	I am stopped
	2	παύ-η*	you (*sg*) are stopped
	3	παύ-εται	he/she/it is stopped
pl	1	παυ-όμεθα	we are stopped
	2	παύ-εσθε	you (*pl*) are stopped
	3	παύ-ονται	they are stopped

* the spelling παύ-ει is also possible, but in this book παύ-η is used to avoid confusion with the third person singular of the active (where the ambiguous form is used, the context usually tells you which it is)

• The translation *I am <u>being</u> stopped* (suggesting *at this moment*) is also possible for the present passive.

Exercise 7.1

Translate into Greek:

1   We are being chased.
2   They are sent.
3   You (*sg*) are being guarded.
4   He is found.
5   I am being persuaded.

Agent and Instrument

• As we saw, in a sentence with a passive verb the person or thing having the action done to them is the grammatical subject and therefore of course is nominative.

• The *person by whom* the action is done is called the *agent*. This is usually expressed in Greek by the preposition ὑπό with the *genitive**:

> ἡ κώμη ὑπὸ τῶν στρατιωτῶν φυλάσσεται.
> The village is (being) guarded by the soldiers.

1

Note that, compared with the original active sentence - *The soldiers guard the village* - what was in the active version the object has become the subject, and what was the subject has become the agent.

(*In Chapter 6 we met ὑπό with the *dative*, meaning *under*).

• It is also possible (as well or instead) to state *the thing with which* the action is done. This is called the *instrument*, and is expressed by the *dative* without a preposition:

> ἡ κώμη τοῖς ὅπλοις φυλάσσεται.
> The village is (being) guarded with the weapons.

> ἡ κώμη ὑπὸ τῶν στρατιωτῶν τοῖς ὅπλοις φυλάσσεται.
> The village is (being) guarded by the soldiers with the weapons.

• Contrast this with Latin: there too the agent has a preposition (*a* or *ab* = *by*) and the instrument does not, but *both* are expressed by the ablative. As elsewhere, Greek divides the ablative jobs between genitive and dative (often in the process making more or clearer distinctions).

• Not every sentence with a passive verb will necessarily have either agent or instrument: we may just be being told the action is done, by person and means unspecified.

• Especially when a sentence has both agent and instrument, the translation *with* is often clearer for the instrument (keeping *by* for the agent). But *by* is also possible for the instrument in English, and sometimes sounds better.

Exercise 7.2

Translate into English:
1   οἱ λόγοι ὑπὸ τῶν παίδων μανθάνονται.
2   τὸ πλοῖον ἐν τῷ λιμένι λείπεται.
3   αἱ βοαὶ ὑπὸ τῆς παιδὸς ἀκούονται.
4   ἀγόμεθα ὑπὸ τοῦ στρατηγοῦ τοῦ ἀνδρείου.
5   ἡ μάχη τῇ νυκτὶ παύεται.
6   ἆρα διώκεσθε, ὦ σύμμαχοι;
7   ὁ στρατὸς τῷ ποταμῷ κωλύεται.
8   οἱ ἵπποι ὑπὸ τοῦ δούλου λύονται.
9   ὑπὸ τοῦ τῆς νήσου ἄρχοντος πέμπομαι.
10   διδάσκη ὑπὸ τοῦ γέροντος.

Exercise 7.3

Translate into Greek:
1   The slaves are being chased by the young man.
2   The army is being led by the general.
3   The horse is left in the road.
4   The old man's voice is heard by the girl.
5   The victory is announced in the agora by the messenger with a shout.

Exercise 7.4

Thales and the Well

Thales (about 600 BC) was the first Greek philosopher. His wide interests included astronomy. He is said to have predicted accurately an eclipse of the sun in 585 BC. This story (recorded 200 years later by Plato, the most famous Greek philosopher) shows him as an absent-minded eccentric.

ὁ Πλάτων λέγει ὅτι Θαλῆς ὁ φιλόσοφος ἀστρονομῶν καὶ ἄνω βλέπων εἰς φρέαρ ἔπεσεν. θεράπαινα δέ τις εἶδεν αὐτὸν καὶ ἔσκωψεν· "σὺ ὑπὸ πάντων θαυμάζῃ ὡς φιλόσοφος κλεινὸς ὤν. ἀληθῶς μέντοι μωρὸς εἶ. τὰ μὲν γὰρ ἐν οὐρανῷ ἐθέλεις γιγνώσκειν, τὰ δὲ πρὸ τῶν ποδῶν οὐ
5 γιγνώσκεις". λέγει δὲ καὶ ὁ Πλάτων ὅτι πάντες οἱ φιλόσοφοι πάσχουσι τὸ αὐτό, ὥσπερ ὁ Θαλῆς. περὶ γὰρ τῶν ἀπόντων σπεύδουσι, τῶν δὲ παρόντων ἀμελοῦσιν. πολλάκις οὖν ὑπὸ τῶν πολιτῶν σκώπτονται.

	Πλάτων -ωνος ὁ	Plato
	ὅτι	that
	Θαλῆς ὁ	Thales
	φιλόσοφος -ου ὁ	philosopher
1	ἀστρονομέω	I study astronomy
	ἄνω	upwards
	βλέπω	I look
	φρέαρ -ατος τό	well
	θεράπαινα -ης ἡ	maidservant
2	σκώπτω ἔσκωψα	I mock, I make fun of
	κλεινός -ή -όν	famous
	ἀληθῶς	truly, really
	πρό	in front of (+ *gen*)
	καί	(*here*) also
6	ὥσπερ	just as, like
	σπεύδω	I am enthusiastic
	ἀμελέω	I do not care about, I ignore (+ *gen*)

Present passive participle

• This is simple in form: the verb stem has -ομεν- added, then 2-1-2 endings like σοφός:

		masculine	*feminine*	*neuter*	
sg	*nom*	παυόμεν-ος	παυομέν-η	παυόμεν-ον	being stopped
	acc	παυόμεν-ον	παυομέν-ην	παυόμεν-ον	
	gen	παυομέν-ου	παυομέν-ης	παυομέν-ου	
	dat	παυομέν-ῳ	παυομέν-η	παυομέν-ῳ	
pl	*nom*	παυόμεν-οι	παυόμεν-αι	παυόμεν-α	
	acc	παυομέν-ους	παυομέν-ας	παυόμεν-α	
	gen	παυομέν-ων	παυομέν-ων	παυομέν-ων	
	dat	παυομέν-οις	παυομέν-αις	παυομέν-οις	

• The passive participle behaves like a passive verb in being able to have an agent and/or instrument, and like any other participle in its usage (i.e. circumstantial or attributive; with or without the article; having its tense in relation to that of the main verb, etc).

Exercise 7.5

Give the Greek for:
1   Being admired (*masculine nominative singular*)
2   Being heard (*masculine accusative plural*)
3   Being led (*feminine genitive singular*)
4   Being stolen (*neuter nominative plural*)
5   Being written (*masculine dative singular*)

Exercise 7.6

Translate into English:
1   οἱ στρατιῶται, ὑπὸ τῶν πολεμίων διωκόμενοι, παντες ἔφυγον.
2   οἱ λόγοι οἱ νῦν μανθανόμενοι οὐκ εἰσι χαλεποί.
3   τίνες εἰσὶν οἱ τῷ ποταμῷ κωλυόμενοι;
4   ἐθέλω ἀκούειν τὰ ὑπὸ τοῦ ξένου ἀγγελλόμενα.
5   ὁ δοῦλος ὁ ὑπὸ τοῦ γίγαντος διωκόμενος οὐκ ἔφυγεν.
6   ἆρα αἱ εἰς τὴν κώμην ἀγόμεναι τὴν μάχην εἶδον;
7   οἱ ὑπὸ τοῦ ποιητοῦ πειθόμενοι μῶροί εἰσιν.
8   τίνος ἐστὶν ἡ βίβλος ἡ εἰς τὸ πῦρ βαλλομένη;
9   οἱ στρατιῶται, ὑπὸ τοῦ στρατηγοῦ ἀγόμενοι, οὐδένα φόβον εἶχον.
10   τὸ δεῖπνον τὸ ὑπὸ τῶν παίδων νῦν ἐσθιόμενον κακόν ἐστιν.

Exercise 7.7

Translate into Greek:
1   The girl, while being chased by the boys, fell into the river.
2   The horse that is being released by the slave is mine.
3   The enemy captured the harbour which was being guarded by our soldiers.
4   I am learning the words now being written.
5   Who is the stranger who is being sent out of the country?

Passive infinitive

• This is formed by adding -εσθαι to the present stem (instead of the -ειν of the active infinitive). The meaning is *to be ~ed*, e.g. παύεσθαι = *to be stopped*. (Distinguish the infinitive ending carefully from the second person plural ending -εσθε.)

• The passive infinitive, like the passive participle, can have an agent and/or instrument.

Exercise 7.8

Give the Greek for:
1   To be announced
2   To be carried
3   To be harmed
4   To be guarded
5   To be heard

Exercise 7.9

Translate into English:
1 ἡ θεὰ ἐθέλει θαυμάζεσθαι.
2 ὁ δοῦλος οἷός τ᾽ ἐστὶν ἀκούεσθαι.
3 ἐκέλευσα τὸν ἄγγελον ἀποπέμπεσθαι.
4 οὐκ ἐθέλομεν ὑπὸ τῶν παίδων διώκεσθαι.
5 ὁ ἵππος οὐχ οἷός τ᾽ ἐστὶν ἐσθίεσθαι.

Exercise 7.10

Socrates and the Philosophers (1)

A visiting foreigner and an Athenian discuss the famous Athenian philosopher who was Plato's teacher and inspiration.

Ξένος	ἀλλὰ <u>ποῖος</u> ἄνθρωπός ἐστιν ὁ <u>φιλόσοφος</u>;
᾿Αθηναῖος	<u>δῆλόν</u> ἐστιν <u>ὅτι</u> φίλος ἐστὶ τῆς σοφίας. οἱ γὰρ φιλόσοφοι
	ἐθέλουσι εὑρίσκειν τε καὶ γιγνώσκειν τὴν σοφίαν.
Ξεν	καὶ διδάσκειν;
5 ᾿Αθ	ἐθέλουσι <u>καὶ</u> διδάσκειν.
Ξεν	καὶ θαυμάζεσθαι;
᾿Αθ	δῆλόν ἐστιν ὅτι οἱ μὲν αὐτῶν ἐθέλουσι καὶ θαυμάζεσθαι ...
Ξεν	ἀλλὰ τί ἐστὶν ἡ σοφία ἡ ὑπὸ τῶν φιλοσόφων διδασκομένη;
᾿Αθ	πολλοὶ φιλόσοφοί εἰσι, καὶ πολλαὶ <u>γνῶμαι</u>. οἱ μὲν γὰρ λέγουσιν
10	ὅτι πάντα ἐστὶ γῆ, οἱ δὲ ὅτι ἐστὶν <u>ἀήρ</u>, ἢ πῦρ, ἢ ὕδωρ ...
Ξεν	καὶ ἄλλοι ὅτι ἡ <u>σελήνη</u> οὐκ ἔστι θεά, ἀλλὰ <u>βῶλός</u> τις γῆς ...
᾿Αθ	<u>Σωκράτης</u> μέντοι οὐ περὶ τῆς τε γῆς καὶ τοῦ οὐρανοῦ λέγει,
	ἀλλὰ περὶ τοῦ τῶν ἀνθρώπων βίου. λέγει γὰρ ὅτι ἡ φιλοσοφία
	<u>πρὸς</u> τὴν <u>ἀμαθίαν</u> ἐστὶν <u>ὥσπερ</u> ὁ βίος πρὸς τὸν θάνατον. πάντα
15	γὰρ ὑπὸ τοῦ φιλοσόφου <u>ἐξετάζεται·</u> ὁ γὰρ <u>ἀνεξέταστος</u> βίος οὐ
	<u>βιωτὸς</u> ἀνθρώπῳ.

	ποῖος -α -ον	what sort of ... ? what ... like?
	φιλόσοφος -ου ὁ	philosopher
	δῆλος -η -ον	clear
	ὅτι	that
5	καί	(*here*) also
	γνώμη -ης ἡ	idea
	ἀήρ ἀέρος ὁ	air
	ἤ	or
	σελήνη -ης ἡ	moon
11	βῶλος -ου ἡ	clod
	Σωκράτης ὁ	Socrates
	πρός (+ *acc*)	(*here*) in relation to, compared to
	ἀμαθία -ας ἡ	ignorance
	ὥσπερ	just as, like
15	ἐξετάζω	I examine
	ἀνεξέταστος -ον	unexamined
	βιωτός -όν	worth living

5

Background: Socrates (1)

Socrates (469-399 BC) was Plato's teacher and hero, but himself wrote nothing. In the works of Plato and of his other disciples, he is often the mouthpiece for the author's own views. This makes it difficult to get back to the real Socrates.

Socrates was of fairly humble origin, the son of a stonemason/sculptor and a midwife. He became a stonemason himself. He later drew metaphors from both skills: the idea of a finished statue having been somehow 'already there' in a block of stone illustrates the process of understanding; and by discussion ideas can be (as it were) helped to birth. Socrates lived and died in Athens, travelling elsewhere only on military service (where his courage and endurance but also his eccentricity attracted notice).

Earlier philosophers like Thales were interested mainly in natural science - how the world is made. Socrates in his youth shared these interests, but in maturity changed the focus of enquiry to *moral* philosophy (how we should live) and *epistemology* (how we know anything). The significance of this change is signalled by the fact that we call the earlier thinkers 'Pre-Socratics'. Socrates was especially interested in the meaning of abstract qualities such as courage, justice, equality: how we can recognise them, and whether they have an existence above and beyond particular acts and examples in which they are shown.

Socrates was not paid for teaching. He talked in public places in Athens to anyone who would listen. He thought truth would be arrived at by relentless questioning and shared discussion. His paradoxes were famous: *Virtue is knowledge, No-one errs willingly, It is better to suffer wrong than to do it* (the last more startling in a pre-Christian world). They express his central concerns (if we *truly* knew what was right, we would inevitably do it: our obvious and frequent failures are really failures of *knowledge*), but they also illustrate his delight in being provocative, in acting (as he put it) like a gadfly to the sluggish horse represented by his Athenian contemporaries.

Exercise 7.11

Socrates and the Philosophers (2)

Ξεν ἀλλὰ τίς βίος <u>ἄριστός</u> ἐστιν; ἆρα ὁ τοῦ ἄρχοντος, ἢ τοῦ
ποιητοῦ, ἢ τοῦ στρατηγοῦ ... ;

'Αθ ὁ Σωκρατης περὶ τῶν βίων καὶ τῆς ἑκάστου <u>ἀρετῆς</u> λέγει τε καὶ
<u>φροντίζει</u>. ἐν γὰρ τῇ ἀγορᾷ καὶ ἐν ταῖς ὁδοῖς ἀεὶ λέγει, "τί ἐστιν
5 ἡ δικαιοσύνη;" καί, "τί ἐστιν ἡ <u>ἀνδρεία</u>;" καὶ <u>ἴσως</u> λέγει τις τῶν
παρόντων περὶ τῆς ἀνδρείας, "<u>εἴ</u> τις εἰς οἰκίαν <u>καιομένην</u>
εἰστρέχει ὡς <u>παιδίον</u> τι <u>σώσων</u>". ἀλλὰ ὁ Σωκρατης λέγει, "συ
<u>παράδειγμά</u> τι μόνον τῆς ἀνδρείας παρέχεις. τί μέντοι ἐστὶν ἡ
ἀνδρεία αὐτή;" καὶ οἱ παρόντες οὐχ οἷοί τ' εἰσὶ λέγειν. καὶ δι'
10 ὀργὴν ἀποβαίνουσιν.

	ἄριστος -η -ον	best
	ἤ	or
	ἀρετή -ῆς ἡ	excellence, virtue
	φροντίζω	I think, I consider
5	ἀνδρεία -ας ἡ	courage
	ἴσως	perhaps
	εἰ	if
	καιόμενος -η -ον	burning, on fire
	παιδίον -ου τό	small child
7	σῴζω *fut* σώσω	I save
	παράδειγμα -ατος τό	example

Ξεν   εἰκότως δή. πολυπράγμων γὰρ καὶ ὀχληρός ἐστιν ὁ Σωκράτης.
'Αθ   ἐκ προνοίας ἐστίν. λέγει γὰρ ὅτι οἶστρός ἐστιν. ἀεὶ βομβεῖ ὁ
       οἶστρος· τοὺς ἵππους ταράσσει, καὶ κωλύει* καθεύδειν. ὁ οὖν
       Σωκράτης ὁμοίως τοὺς πολίτας ταράσσει, ὥστε ἀναγκάζονται
15   πάντα ἐξετάζειν.

     * an infinitive after κωλύω needs to be translated *(prevent) from (doing X)*

	εἰκότως	reasonably
	δή	indeed
	πολυπράγμων	interfering
	ὀχληρός -ά -όν	troublesome
12	ἐκ προνοίας	deliberately
	ὅτι	that
	οἶστρος -ου ὁ	gadfly
	βομβέω	I buzz
	ταράσσω	I annoy
13	καθεύδω	I sleep
	ὁμοίως	similarly
	ὥστε	with the result that
	ἀναγκάζω	I force, I compel
	ἐξετάζω	I examine

This and *That*

Words for *this* and *that* (and others we shall meet later such as *so many*) are called *demonstratives* because they point out or *demonstrate* (*this one here, that one there*, etc).

The normal Greek word for *this* is οὗτος. It has normal 2-1-2 endings (though, because it can be a pronoun, with -o rather than -ον in the neuter nominative and accusative singular), and its stem undergoes some variation:

		masculine	*feminine*	*neuter*	
sg	nom	οὗτ-ος	αὕτ-η	τοῦτ-ο	this
	acc	τοῦτ-ον	ταύτ-ην	τοῦτ-ο	
	gen	τούτ-ου	ταύτ-ης	τούτ-ου	
	dat	τούτ-ῳ	ταύτ-ῃ	τούτ-ῳ	
pl	nom	οὗτ-οι	αὗτ-αι	ταῦτ-α	these
	acc	τούτ-ους	ταύτ-ας	ταῦτ-α	
	gen	τούτ-ων	τούτ-ων	τούτ-ων	
	dat	τούτ-οις	ταύτ-αις	τούτ-οις	

• The basic stem is τουτ-. The tau is replaced by a rough breathing in the same places as it is in the definite article: masculine and feminine nominative, singular and plural (underlined). The -ου- in the stem is replaced by -αυ- in the feminine (except the genitive plural, which just follows the masculine and neuter), and in the neuter nominative and accusative plural.

• Despite looking similar, no part of this word is identical to any part of αὐτός (the feminine nominative forms, singular and plural, are close - but their breathings and accents are different).

• It can be used either as a *pronoun* (according to gender and number: *this woman, these things* etc), or as an *adjective*.

• When used as an adjective, it has *the article as well* (not translated), but is *not sandwiched*:

   οὗτος ὁ δοῦλος   this slave
   ταῦτα τὰ δῶρα   these gifts

• As a pronoun *in the nominative*, it is commonly used just for *he* (as well as *this man*), because αὐτός cannot be used in this way in the nominative (it can in the other cases, for *him* etc).

Exercise 7.12

Give the Greek for:
1   These horses (*nominative*)
2   For this old man
3   Of these goddesses
4   This girl (*accusative*)
5   These soldiers (*nominative*)

Exercise 7.13

Translate into English:
1   οὗτοι οἱ ναῦται ἀνδρεῖοί εἰσιν.
2   τίς ἐστιν αὕτη ἡ παῖς;
3   ὁ τῶν συμμάχων ἄγγελος ταῦτα ἤγγειλεν.
4   αὕτη ἡ θεὰ δῶρα κάλλιστα παρέχει.
5   οὗτοι τὰ αὐτὰ λέγουσιν.
6   ἡ κώμη αὕτη* ὑπὸ τῶν γερόντων φυλάσσεται.
7   τίς ἐστιν οὗτος; ἆρα ὁ σὸς φίλος;
8   ταῦτα ἔπαυσε τὴν μάχην.
9   ἐγὼ ἵππον οὐκ ἔχω, ἀλλὰ οὗτος ἔχει.
10   οὗτοι οἱ δοῦλοι, οἱ ὑπὸ τῶν πολεμίων διωκόμενοι, οὐκ ἤκουσαν
            τοὺς τοῦ ἀγγέλου λόγους.

    * this word order is also possible for the adjective use of οὗτος, though less common: the crucial point is that it does not sandwich

Exercise 7.14

Translate into Greek:
1   This girl has a fine horse.
2   Who announced these things?
3   This man is not a sailor.
4   These women admire the laws of the country.
5   Were you carrying these weapons, slave?

An alternative (but less common) word for *this* is ὅδε. It does not involve any new learning, as it is simply the definite article with -δε stuck on the end:

		masculine	*feminine*	*neuter*	
sg	nom	ὅ-δε	ἥ-δε	τό-δε	this
	acc	τόν-δε	τήν-δε	τό-δε	
	gen	τοῦ-δε	τῆσ-δε	τοῦ-δε	
	dat	τῷ-δε	τῇ-δε	τῷ-δε	
pl	nom	οἵ-δε	αἵ-δε	τά-δε	these
	acc	τούσ-δε	τάσ-δε	τά-δε	
	gen	τῶν-δε	τῶν-δε	τῶν-δε	
	dat	τοῖσ-δε	ταῖσ-δε	τοῖσ-δε	

• The use of ὅδε both as a pronoun and as an adjective (with untranslated definite article, and not sandwiched) is similar to that of οὗτος. And often there is no difference of meaning. There is however a preference for ὅδε when the implication is *this one actually present*, to *point* to what is described.

• Often parts of οὗτος refer backwards to something already mentioned, parts of ὅδε forwards to something about to be mentioned. This is especially common in the neuter:

> ἤγγειλε ταῦτα.
> He announced these things (*already quoted*).

> ἤγγειλε τάδε.
> He announced these things (*about to be quoted*) *or* the following.

Exercise 7.15

Translate into English:
1   ὅδε ὁ δοῦλος νῦν πάρεστιν.
2   ἆρα ἔγραψας τήνδε τὴν ἐπιστολήν;
3   τίνες εἰσὶν αἵδε αἱ ὑπὸ τοῦ παιδὸς διωκόμεναι;
4   τάδε τὰ ὅπλα οὐκ ἔστιν ἐμά.
5   ἐφυλάσσομεν τούς τε ἡμετέρους ἵππους καὶ τούσδε.

The word for *that* is ἐκεῖνος (compare ἐκεῖ: literally the one *over there*, further away than something referred to as *this*). It has normal 2-1-2 endings (though again, because it can be a pronoun, with -ο rather than -ον in the neuter nominative and accusative singular).

		masculine	*feminine*	*neuter*	
sg	nom	ἐκεῖν-ος	ἐκείν-η	ἐκεῖν-ο	that
	acc	ἐκεῖν-ον	ἐκείν-ην	ἐκεῖν-ο	
	gen	ἐκείν-ου	ἐκείν-ης	ἐκείν-ου	
	dat	ἐκείν-ῳ	ἐκείν-ῃ	ἐκείν-ῳ	
pl	nom	ἐκεῖν-οι	ἐκεῖν-αι	ἐκεῖν-α	those
	acc	ἐκείν-ους	ἐκείν-ας	ἐκεῖν-α	
	gen	ἐκείν-ων	ἐκείν-ων	ἐκείν-ων	
	dat	ἐκείν-οις	ἐκείν-αις	ἐκείν-οις	

• The use of ἐκεῖνος both as a pronoun and as an adjective (with untranslated definite article, and not sandwiched) is again similar to that of οὗτος.

• As a pronoun, ἐκεῖνος can (like οὗτος) be used just for *he* (as well as *that man*).

Exercise 7.16

Give the Greek for:
1   That boy (*accusative*)
2   Of those letters
3   For that old man
4   Those girls (*nominative*)
5   That road (*nominative*)

Exercise 7.17

Translate into English:
1   ἐκεῖνοι οἱ στρατιῶται ξένοι εἰσίν.
2   αὗται ἔμειναν, ἀλλὰ ἐκεῖναι ἔφυγον.
3   τίς ἐστιν ἐκεῖνος, ὁ ἐν τῇ νήσῳ;
4   ἆρα ἀπέβαλες ἐκείνας τὰς βίβλους;
5   δεῖπνον παρέσχομεν ἐκείνοις.

Exercise 7.18 (Assorted demonstratives)

Translate into Greek:
1   Is this slave here guarding the house?
2   These words are being spoken by a wise old man.
3   We were chasing those horses towards the sea.
4   This house has new gates.
5   Those weapons will not harm you, friends.

Exercise 7.19
Socrates and the Philosophers (3)

	Ἀθ	καὶ ὁ Σωκρατης <u>θαυμάσια</u> λέγει, <u>ὅτι</u> οὐδεὶς <u>ἑκὼν</u> <u>ἁμαρτάνει·</u>
		<u>εἰ</u> γὰρ κακὰ <u>πράσσομεν</u>, <u>δῆλόν</u> ἐστιν ὅτι τὸ ἀγαθὸν οὐ
		γιγνώσκομεν. εἰ γάρ τις κακὰ πράσσει, τὴν <u>ψυχὴν</u> βλάπτει· καὶ
		<u>ἄμεινόν</u> ἐστι κακὰ πάσχειν <u>ἢ</u> κακὰ πράσσειν ...
5	Ξεν	περὶ ἀνθρώπου τινὸς λέγεις, ἢ περὶ θεοῦ;
	Ἀθ	περὶ ἀνθρώπου <u>δή</u>. ὁ γὰρ Σωκράτης οἷός τ' ἐστὶν οἶνον πίνειν ὡς

	θαυμάσιος -α -ον	remarkable
	ὅτι	that
	ἑκών -οῦσα -όν (ἑκοντ-)	willing(ly)
	ἁμαρτάνω	I err, I make a mistake, I sin
2	εἰ	if
	πράσσω	I do
	δῆλος -η -ον	clear
	ψυχή -ῆς ἡ	soul
	ἄμεινον	better
4	ἤ	(*line 4*) than; (*line 5*) or
	δή	indeed

οὐδεὶς ἄλλος, καίπερ οὐδέποτε μεθύων. καὶ στρατιώτης ὢν τοὺς
φίλους ἔσωσεν. καὶ εἴδομεν αὐτὸν ἐν χειμῶνι πᾶσαν τὴν νύκτα
στάντα καὶ φροντίζοντα, ἱμάτιον μόνον καὶ πέδιλα ἔχοντα.

10 Ξεν ἆρα γενναῖός ἐστιν ὁ Σωκράτης;

   'Αθ οὐδαμῶς. ἡ μὲν γὰρ μήτηρ μαῖα ἦν, ὁ πατὴρ ἀγαλματοποιός.
καὶ λέγει ὁ Σωκράτης ὅτι τὰ αὐτὰ πράσσει· μαῖα γάρ τίς ἐστι
τῶν γνωμῶν· οἱ γὰρ μαθηταὶ αὐτοῦ γνωμὰς τίκτουσιν. καὶ ὥσπερ
ὁ ἀγαλματοποιὸς τὸ ἄγαλμα ἐν τῷ λίθῳ ἐκκαλύπτων, ὁ Σωκράτης

15 ὁμοίως τὰς γνώμας ἐκκαλύπτει.

	οὐδέποτε	never
	μεθύω	I am drunk
	σώζω ἔσωσα	I save
	χειμών -ῶνος ὁ	winter
9	στάς στᾶσα στάν (*stem* σταντ-)	standing (*irreg aor participle*)
	φροντίζω	I think
	ἱμάτιον -ου τό	cloak
	πέδιλα -ων τά	sandals
	γενναῖος -α -ον	noble, of noble birth
11	οὐδαμῶς	not at all
	μαῖα -ας ἡ	midwife
	ἀγαλματοποιός -οῦ ὁ	sculptor
	γνώμη -ης ἡ	idea
	μαθητής -οῦ ὁ	student
13	τίκτω	I give birth to
	ὥσπερ	just as, just like
	ἄγαλμα -ατος τό	statue
	ἐκκαλύπτω	I uncover, I reveal
	ὁμοίως	in the same way

• Note that (as we have seen in this passage) καί is very commonly used when it is not needed in its normal
sense as a connective *and*. In these contexts *also* or *even* is normally an appropriate translation. (In Latin *et*
has a similar range of uses and meanings.)

Background: Socrates (2)

The only surviving account of Socrates written during his lifetime is a send-up in a play by the comic writer
Aristophanes. Comedy exaggerates and distorts to get laughs. Aristophanes makes Socrates into the typical
eccentric philosopher or mad scientist (compare the story about Thales and the well). He is shown in the
play doing experiments in physical science (such as astronomy), but this - as we saw - was an interest only
of his youth (as it had been of earlier philosophers, such as Thales). He is also shown running a school
(called a *Phrontisterion*, an invented word meaning *Think-tank*), though the real Socrates taught only by
informal discussion in public places (the agora, the gymnasium) or private houses. His distinctive
appearance (unheroic, pot-bellied, with bulging eyes, a broad nose and a bull-like expression) made him
well-known in Athens, and explains why Aristophanes chose him as the object of satire. Socrates was a
good target because he was local and familiar. The real Socrates is said to have been in the audience and to
have stood up at the end (as if to say 'Look how unlike that ridiculous caricature I am!').

The true target of the play seems to have been a group called the *Sophists*. They were travelling teachers,
drawn to Athens by the demand in the new democracy for skills in public speaking: young men hoped to
make their way in the city by speaking impressively and persuasively in the assembly or lawcourt. Sophists
ranged from charlatans out to make a quick profit to serious and original philosophers. Many of them (in

contrast to Socrates) charged high fees. Several were associated with a doctrine of *relativism*, implying that there are no fixed or divinely inspired values. Such ideas were widely seen as a recipe for social unrest. Similarly, the public-speaking exercise of learning to argue both sides of a case equally well was regarded as dangerous, in putting aside the question of right and wrong. Plato emphasises how far removed Socrates was from all this; but the fact that Aristophanes could choose him as a symbol of the new ideas suggests that many people would be more struck by similarities than differences. The truth no doubt lies somewhere in the middle.

Comedies (like other plays) were put on in Athens at two big public festivals during the early spring of each year. Aristophanes (about 445-385 BC) specialised in political and social satire, making fun of people and issues in the public eye. His play *Clouds* (named after its chorus, whom philosophers supposedly worship instead of the traditional gods) was first staged in 423 BC, though re-written some years later. At the time of the play Athens and her empire were engaged in a long war (the *Peloponnesian War*, 431-404 BC) with Sparta and her allies, who included Corinth (mentioned in the following passage).

Exercise 7.20

Socrates in Comedy (1)

The main character of the play, Strepsiades (his name means Twister*), is an elderly and dishonest Athenian farmer who has been financially ruined by his son's taste for the aristocratic hobby of horses and chariot-racing. He has heard that Socrates can 'make the worse cause appear the better' (arguing either side of a case), and sees this as a way of arguing the family out of debt. His son refuses to go to the Phrontisterion, so Strepsiades goes himself. In the first passage he has just seen some of the students and various pieces of scientific equipment in the school.*

Στρεψιάδης	νὴ τοὺς θεούς, τίνα ταῦτα τὰ <u>θηρία</u>;
Μαθητής	τίς ἡ βοή; διὰ τί θαυμάζεις· ἡμεῖς γὰρ μαθηταί ἐσμεν.
Στρ	ἀλλὰ τί <u>πράσσει</u> ὁ εἰς τὴν γῆν <u>βλέπων</u>;
Μαθ	τὰ ὑπὸ τῇ γῇ ἐθέλει εὑρίσκειν.
5 Στρ	ἐθέλει οὖν <u>βολβοὺς</u> ἐσθίειν. <u>μὴ φρόντιζε</u>, ὦ φίλε μαθητά.
	καλοὶ γὰρ βολβοὶ ἐν τοῖς ἐμοῖς ἀγροῖς εἰσιν. ἀλλὰ τίνες αὗται αἱ <u>μηχαναί</u>;
Μαθ	αὗται <u>εἰς ἀστρονομίαν</u>. πρὸς τὸν οὐρανὸν αὐταῖς βλέπομεν.
Στρ	καὶ ἐκεῖναι;
10 Μαθ	εἰς <u>γεωμετρίαν</u>. αὕτη δ' ἐστὶ γῆς <u>περίοδος</u>· καὶ ἐνθάδε αἱ ᾽Αθῆναι.

	Στρεψιάδης ὁ	Strepsiades
	νή	by ... ! (+ *acc*)
	θηρίον -ου τό	wild beast
	μαθητής -οῦ ὁ	student
3	πράσσω	I do
	βλέπω	I look
	βολβός -οῦ ὁ	truffle (*edible fungus growing underground*)
	μή	(*with imperative*) don't ... !
	φροντίζω	(*here*) I worry
7	μηχανή -ῆς ἡ	device, piece of equipment
	εἰς	(*here*) for (the purpose of)
	ἀστρονομία -ας ἡ	astronomy
	γεωμετρία -ας ἡ	earth-measuring
	περίοδος -ου ἡ	map (*literally* circuit)

12

Στρ	τί λέγεις; οὐ πιστεύω, διότι δικαστήριον οὐ πάρεστιν. ποῦ δ᾽
	ἐστὶν ἡ ἐμὴ οἰκία;
Μαθ	ἐνθάδε ἐστίν.
Στρ	ἀλλὰ ποῦ ἐστιν ἡ Λακεδαίμων;
15 Μαθ	αὕτη ἐστίν.
Στρ	οἴμοι. ὡς ἐγγὺς ἡμῶν ἡ Λακεδαίμων. ὡς ἐγγὺς τῆς ἐμῆς οἰκίας οἱ
	πολέμιοι. ἢ ἄπαγε αὐτοὺς ἀφ᾽ ἡμῶν ἢ ἀπόβαλλε τὴν περίοδον.
Μαθ	οὐχ οἷός τ᾽ εἰμί.

(Socrates swings into view on the crane used in serious plays for the appearance of gods)

Στρ	ἀλλὰ λέγε μοι, τίς οὗτος ὁ ἐν τῇ κρεμάθρᾳ ὤν;
20 Μαθ	αὐτός.
Στρ	τίς αὐτός;
Μαθ	ὁ Σωκράτης.

	δικαστήριον -ου τό	lawcourt (*Athenians notoriously loved sitting on juries*)
	Λακεδαίμων -ονος ἡ	Sparta, Spartan territory
	οἴμοι	oh no!
	ὡς	(*here*) how ... !
17	ἢ ... ἢ	either ... or
	κρεμάθρα -ας ἡ	hanging basket

Imperfect passive

This has the augment like the active past tenses, and endings which are similar to (or recognisable variants of) those of the present passive.

imperfect passive:

sg	1	ἐ-παυ-όμην	I was being stopped
	2	ἐ-παύ-ου	you (*sg*) were being stopped
	3	ἐ-παύ-ετο	he/she/it was being stopped
pl	1	ἐ-παυ-όμεθα	we were being stopped
	2	ἐ-παύ-εσθε	you (*pl*) were being stopped
	3	ἐ-παύ-οντο	they were being stopped

• You have now met two sets of endings which are used for other jobs as well as the present and imperfect passive, so it is important to learn them thoroughly. (We have already seen in the active tenses the same endings used for present and future, and the same ones for imperfect and second [strong] aorist.) The endings used for the present passive are (like the -ω -εις -ει active ones) called *primary,* and the ones for the imperfect passive are (like the -ον -ες -ε active ones) called *historic*.

• Here are the primary and historic Greek endings, active and passive, side by side:

active:			*primary*	*historic*
	sg	1	-ω	-ον
		2	-εις	-ες
		3	-ει	-ε(ν)
	pl	1	-ομεν	-ομεν
		2	-ετε	-ετε
		3	-ουσι(ν)	-ον

13

passive:			primary	historic
sg	1		-ομαι	-ομην
	2		-η (or -ει)	-ου
	3		-εται	-ετο
pl	1		-ομεθα	-ομεθα
	2		-εσθε	-εσθε
	3		-ονται	-οντο

• Notice in both active and passive that the first and second persons plural for primary and historic are identical. Only the augment here indicates a past (historic) tense.

Exercise 7.21

Translate into Greek:
1   You (*pl*) were being sent.
2   I was being harmed.
3   We were being persuaded.
4   He was being carried.
5   They were being led.

Exercise 7.22

Translate into English:
1   οἱ πολέμιοι ὑπὸ τῶν συμμάχων ἐδιώκοντο.
2   ἡ πύλη ὑπὸ τῶν παίδων ἐφυλάσσετο.
3   ἐκεῖνοι οἱ νεκροὶ ὑπὸ τῶν ξένων ἐθάπτοντο.
4   οἱ στρατιῶται τοῖς τῶν γιγάντων ὅπλοις ἐβάλλοντο*.
5   τὸ ἱερὸν ὑπὸ τοῦ στρατηγοῦ θαυμάζεται.
6   ἐφερόμεθα ὑπὸ τούτων τῶν δούλων.
7   ἆρα ἐβλάπτου τῷ δένδρῳ, ὦ ἄγγελε;
8   ἡ βοὴ ὑπὸ τῆς κόρης ἠκούετο.
9   οἱ λόγοι ὑπὸ πάντων τῶν παίδων ἐμανθάνοντο.
10   ὁ δῆμος τοῖς τοῦ ἀγγέλου λόγοις ἐπείθετο.

    * note that the alternative meaning *I pelt, I hit* (rather than *I throw*) is appropriate for βάλλω here

Exercise 7.23

Translate into Greek:
1   The letter was being carried by the slave.
2   Our plans were being stolen by the enemy.
3   We are being chased by the giant.
4   You (*pl*) were being persuaded by the words of the stranger.
5   The harbour was being guarded by the fleet.

Revision checkpoint:

Make sure you know:
- present passive
- present passive participle
- passive infinitive
- the words for *this* (two different ones) and *that*, and their declensions
- imperfect passive
- primary and historic endings, active and passive

Exercise 7.24

Socrates in Comedy (2)

Στρεψιάδης   ὦ Σώκρατες, ὦ <u>Σωκρατίδιον</u>, ἆρα <u>ἀληθῶς</u> πάρει;
Σωκράτης   τίς ἡ βοή; τίς <u>βίᾳ εἰσῆλθεν</u> εἰς τὸ τῶν σοφῶν <u>φροντιστήριον</u>;
   Στρ   ἐγώ, ὁ Στρεψιάδης. ἀλλὰ οὐ βίᾳ εἰσῆλθον.
   Σωκ   διὰ τί πάρει, ὦ <u>ἐφήμερε</u>; διὰ τί εἰσῆλθες;
5   Στρ   ἐθέλω <u>παρὰ</u> σοῦ μανθάνειν. ἤκουσα γὰρ περὶ σοῦ ὡς σοφοῦ
     ὄντος. καὶ ὁ <u>μαθητὴς</u> πολλὰ εἶπε περὶ τῆς <u>ἀστρονομίας</u>, τῆς
     <u>γεωμετρίας</u>, τῶν <u>βολβῶν</u>, τῆς ἐμῆς οἰκίας, τῶν <u>Λακεδαιμονίων</u>
     ἐγγὺς ὄντων ...
   Σωκ   μωρὸς εἶ σὺ καὶ <u>ἄγροικος</u>.
10   Στρ   <u>κάτεχε</u> τὴν ὀργήν, ὦ Σώκρατες. ἀλλὰ τί πράσσεις ἐν τῇδε τῇ
     <u>κρεμάθρᾳ</u> ὤν;
   Σωκ   <u>ἀεροβάτης</u> ὢν περὶ τοῦ <u>ἡλίου</u> <u>φροντίζω</u>.
   Στρ   διὰ τί ἀπὸ κρεμάθρας, ἀλλ' οὐκ ἀπὸ τῆς γῆς;
   Σωκ   οὐδὲν οἷός τ' εἰμὶ μανθάνειν ἢ εὑρίσκειν <u>κάτω</u> φροντίζων.
15   κωλύει γὰρ ἡ γῆ τὴν <u>φροντίδα</u>.

	Σωκρατίδιον	dear little Socrates (*diminutive, expressing affection*)
	ἀληθῶς	truly, really
	βία -ας ἡ	force
	εἰσῆλθον	I came in (*irreg aor*)
2	φροντιστήριον -ου τό	Think-tank
	ἐφήμερος -ον	creature of a day, short-lived
	παρά	(+ *gen*) from (a person)
	μαθητής -οῦ ὁ	student
	ἀστρονομία -ας ἡ	astronomy
7	γεωμετρία -ας ἡ	earth measuring
	βολβός -οῦ ὁ	truffle
	Λακεδαιμόνιοι -ων οἱ	Spartans
	ἄγροικος -ου ὁ	ignoramus, boor
	κατέχω	I restrain
11	κρεμάθρα -ας ἡ	hanging basket
	ἀεροβάτης -ου ὁ	walker on air
	ἥλιος -ου ὁ	sun
	φροντίζω	I think
	κάτω	down below
15	φροντίς -ίδος ἡ	thought process

Exercise 7.25

Socrates in Comedy (3)

Στρ   ἀλλ', ὦ Σώκρατες, διὰ τί οὐ <u>καταβαίνεις</u>; ἐγὼ γὰρ εἰς τὸ <u>φροντιστήριον</u> ἦλθον διότι ὑπὸ τῶν <u>χρηστῶν</u> ἐδιωκόμην, πολλὰ χρήματα <u>ὀφείλων</u>.

Σωκ   ἀλλὰ πῶς τοῦτο πάσχεις;

5 Στρ   ὁ μὲν <u>υἱὸς</u> <u>ἱππομανής</u> ἐστιν. ἐγὼ οὖν χρήματα ὀφείλω. οἱ γὰρ ἵπποι τὰ χρήματα ἐσθίουσιν. ἀλλὰ δίδασκέ με ἐκεῖνον τὸν <u>λόγον</u> τὸν <u>ἄδικον</u>. τοῦτον γὰρ τὸν λόγον μαθὼν τοὺς χρήστας πείσω λέγων <u>ὅτι</u> οὐδὲν ὀφείλω.

Σωκ   πρῶτον μὲν <u>ἐπὶ</u> τῆς <u>κλίνης</u> <u>καθίζων</u> περὶ τοῦ βίου καὶ τοῦ υἱοῦ
10   <u>φρόντιζε</u>. (pause) ἆρα <u>γνώμην</u> τινὰ ἔχεις;

Στρ   τόδε μόνον, ὅτι οἱ ἐν τῇ κλίνῃ <u>κόρεις</u> ἐμὲ δεινῶς <u>δάκνουσιν</u>, ὥσπερ οἱ <u>Κορίνθιοι</u> τοὺς Ἀθηναίους.

Σωκ   <u>οὐδὲν λέγεις</u>, ὦ γέρον.

Στρ   ἀλλὰ γνώμην τινὰ νῦν ἔχω· τὴν <u>σελήνην</u> κλέψω.

15 Σωκ   τί λέγεις; ἆρα τὴν σελήνην κλέψεις; πῶς τοῦτο χρήσιμον;

Στρ   ἄκουε. οἱ γὰρ χρῆσται τὰ χρήματα συλλέγουσιν τῇ <u>νουμηνίᾳ</u>. ἐγὼ οὖν τὴν σελήνην κλέψω. <u>ἔσται</u> οὖν οὐδεμία νουμηνία, καὶ οἱ χρῆσται τὰ χρήματα οὐ συλλέξουσιν. καὶ ἐγὼ καλῶς <u>πράξω</u>, οὐκέτι ὑπ' αὐτῶν διωκόμενος.

20 Σωκ   <u>εἰς κόρακας</u>. μῶρος γὰρ εἶ. οὐκέτι οὖν διδάξω σε, <u>οὕτω</u> μῶρον ὄντα.

	καταβαίνω	I come down
	φροντιστήριον -ου τό	Think-tank
	χρήστης -ου ὁ	creditor (*person owed money*)
	ὀφείλω	I owe
5	υἱός -οῦ ὁ	son
	ἱππομανής	horse-mad
	λόγος -ου ὁ	(*here*) argument
	ἄδικος -ον	unjust
	ὅτι	that
9	ἐπί	(+ *gen*) on
	κλίνη -ης ἡ	couch
	καθίζω	I sit
	φροντίζω	I think
	γνώμη -ης ἡ	idea
11	κόρεις -εων οἱ	bugs
	δάκνω	I bite
	Κορίνθιοι -ων οἱ	Corinthians (*enemies of the Athenians; the word also provides a pun on* κόρεις)
	οὐδὲν λέγω	I talk rubbish
14	σελήνη -ης ἡ	moon
	νουμηνία -ας ἡ	(day of) new moon
	ἔσται	there will be
	πράσσω *fut* πράξω	I do, I fare
	εἰς κόρακας	to the crows! (*i.e.* go to hell!)
20	οὕτω	so

Comparison of adjectives

An ordinary adjective (e.g. σοφός = *wise*) is called the *positive*: it simply states that the person or thing has that quality, without commenting on the extent. To make a comparison with others, we use the *comparative* (English -*er*, or *more* ~), often followed by *than*. To state that the quality exists in a very high degree, we use the *superlative* (English *very* ~ or *[the] ~est*). As in English, the definite article with the superlative implies *the* ~ *est*, and is naturally followed by a genitive *of (the group)*.

• In Greek the basic *comparative* form for regular adjectives ends in -τερος.

• And the basic *superlative* form ends in -τατος.

• These are normally put onto the stem after either *omicron* or *omega*:

e.g.　　δειν-ό-τερος　　δειν-ό-τατος
　　　　σοφ-ώ-τερος　　σοφ-ώ-τατος

• This works on a compensation principle. If the last or only syllable of the adjective stem is *long* (usually meaning it contains a long vowel or diphthong), it adds the *short* omicron. If the last or only syllable of the adjective stem is *short* (containing a short vowel, alone or followed by only one consonant) it adds the *long* omega: δειν- is long and so adds omicron, σοφ- is short and so adds omega.

• The comparative and superlative decline like ordinary adjectives. The comparative goes (in the nominative singular, across the genders) -ος -α -ον (like φίλιος), the superlative goes -ος -η -ον (like σοφός itself). This is because the comparative stem (i.e. after adding -οτερ- or -ωτερ-, but before the ending itself) ends in rho (regarded as equivalent to a vowel, as in the noun χώρα) whilst the superlative stem ends in the consonant tau. Hence:

comparatives
　　δεινότερος -α -ον
　　σοφώτερος -α -ον

superlatives
　　δεινότατος -η -ον
　　σοφώτατος -η -ον

• To express *than* after a comparative, the usual method is to use ἤ (= *than*), with the noun after it in the same case as the noun with which it is being compared.

e.g.　　ὁ παῖς σοφώτερός ἐστιν ἢ ὁ γέρων.
　　　　The boy is wiser than the old man.
　　　　(*both nouns nominative, because the verb could be supplied again with the old man as subject:* The boy is wiser than the old man is.)

　　　　οὐδένα φίλον ἔχομεν σοφώτερον ἢ τὸν κριτήν.
　　　　We have no friend wiser than the judge.
　　　　(*both nouns accusative, because the verb could be supplied again with the judge as object:* We have no friend wiser than we have the judge [as a friend].)

• However it is also possible, in simple comparisons, to miss out the word for *than* and put

the second noun into the genitive. This is called the *genitive of comparison* (like the Latin ablative of comparison; whilst the use of ἤ corresponds to Latin *quam*).

e.g.   ὁ παῖς σοφώτερός ἐστι τοῦ γέροντος.

The boy is wiser than (*literally* wiser [by the standard] of) the old man.

• Note that ἤ after a comparative means *than*, but in other contexts usually means *or*.

(The two meanings are not as different as they may seem: compare in English *Do you like X better than Y?* and *Do you prefer X or Y?*)

Exercise 7.26

Give the comparative (masculine nominative singular) of:

1   ἀνδρεῖος
2   μακρός*
3   φίλιος
4   μῶρος
5   χαλεπός

  * even though the alpha is short, the two following consonants here make the one-syllable stem long

Exercise 7.27

Give the superlative (masculine nominative singular) of:

1   μῶρος
2   ἐλεύθερος
3   νέος
4   ἑτοῖμος
5   ἀνδρεῖος

Exercise 7.28

Translate into English:

1   ὁ στρατηγὸς μωρότερός ἐστιν ἢ ὁ δοῦλος.
2   οὐδεὶς κίνδυνος δεινότερός ἐστι τῆς θαλάσσης.
3   ἆρα ἡ κόρη σοφωτέρα ἐστὶν ἢ ὁ παῖς;
4   οἱ πολῖται ἀνδρειότατοι ἦσαν.
5   αὕτη ἡ βίβλος νεωτάτη ἐστίν.
6   ὁ ἀνδρειότατος τῶν πολιτῶν ὑπὸ πάντων ἐθαυμάζετο.
7   τὸ ναυτικὸν ἑτοιμότερον ἦν τοῦ στρατοῦ.
8   ὁ σοφώτατος κριτὴς πρὸς τὴν νῆσον ἐπέμπετο.
9   ἥδε ἡ θεὰ φιλιωτέρα ἢ ἐκείνη.
10   οὗτος ἀνδρειότατός ἐστι τῶν νῦν.

Exercise 7.29

The Wisdom of Socrates

In 399 BC, aged 70, Socrates was put on trial, accused of corrupting the young men of Athens with dangerous (mainly political) ideas, and of not believing in the gods of the city. We shall return to his trial and death in Chapter 8 (by then you may have a view about whether the charges were justified). Here, while defending himself in court, Socrates looks back to the early days when he began to ask philosophical

ὁ δὲ Σωκράτης, καίπερ σοφώτατός τε καὶ δικαιότατος ὤν, ἠναγκάζετο
<u>ἀπολογίαν</u> περὶ τοῦ βίου ἐν τῷ <u>δικαστηρίῳ</u> λέγειν· καὶ ἤδη γέρων ἦν.
<u>ἐδικάζετο</u> γὰρ ὡς τούς τε νεανίας <u>διαφθείρων</u> καὶ τοὺς θεοὺς οὐ
<u>νομίζων</u>. "ὦ Ἀθηναῖοι," <u>ἔφη</u>, "τὸν <u>θόρυβον</u> <u>κατέχετε</u>. οὐ γὰρ <u>μέγα λέγω</u>.
5 περὶ δὲ τῆς ἐμῆς σοφίας, <u>εἰ</u> τινα ἔχω, <u>μάρτυς</u> ἐστὶν ὁ ἐν <u>Δελφοῖς</u> θεός.
περὶ δὲ τοῦ <u>Χαιρεφῶντος</u> ἠκούσατε πάντες. οὗτος γὰρ ὁ ἐμὸς φίλος <u>ἐκ</u>
<u>νέου</u> ἦν. ὁ δὲ Χαιρεφῶν εἰς Δελφοὺς <u>ποτε</u> ἦλθεν. γιγνώσκειν γὰρ ἤθελε
εἴ τίς ἐστι σοφώτερος ἢ ὁ Σωκράτης. ἡ δὲ <u>Πυθία</u> 'οὐδείς,' ἔφη, 'σοφώτερός
ἐστιν'. ὁ δὲ Χαιρεφῶν <u>ὕστερον</u> ἀπέθανεν, ἀλλὰ ὁ ἐμὸς <u>ἀδελφὸς</u> μάρτυς
10 ἐστὶ τούτων. ἐγὼ δὲ τοὺς τοῦ <u>Ἀπόλλωνος</u> λόγους ἀκούσας ἐθαύμασα·
τί οὖν λέγει ὁ θεός; ἆρα <u>αἴνιγμά</u> ἐστιν; ἐγὼ γὰρ <u>οὐδαμῶς</u> σοφός εἰμι.
διὰ τί λέγει ὁ Ἀπόλλων <u>ὅτι</u> σοφώτατός εἰμι; οὐ γὰρ <u>ψευδομάρτυς</u> ἐστὶν
ὁ θεός. τέλος δὲ τὴν <u>ἀλήθειαν</u> ἔμαθον. πολλοὶ μὲν γὰρ λέγουσιν ὅτι
σοφοί εἰσιν, οὐκ ὄντες· ἐγὼ δὲ <u>οἶδα</u> ὅτι οὐδὲν οἶδα. τούτῳ οὖν σοφώτερός
15 εἰμι τῶν ἄλλων πολιτῶν."

	δίκαιος -α -ον	just
	ἀναγκάζω	I force, I compel
	ἀπολογία -ας ἡ	defence, speech in defence
	δικαστήριον -ου τό	lawcourt
2	ἤδη	now, already
	δικάζω	I try (*in court*), I put on trial
	διαφθείρω	*lit* I destroy, (*here*) I corrupt
	νομίζω	(*here*) I believe in
	ἔφη	he said (*usually interrupting direct quote*)
4	θόρυβος -ου ὁ	commotion, noise
	κατέχω	I restrain
	μέγα λέγω	I boast (*lit* talk big)
	εἰ	if
	μάρτυς -υρος ὁ	witness
5	Δελφοί -ῶν οἱ	Delphi
	Χαιρεφῶν -ῶντος ὁ	Chaerephon
	ἐκ νέου	from youth
	ποτε	(*not in a question*) once
	Πυθία -ας ἡ	Pythia (*priestess of Apollo at Delphi*)
9	ὕστερον	later
	ἀδελφός -οῦ ὁ	brother
	Ἀπόλλων -ωνος ὁ	Apollo
	αἴνιγμα -ατος τό	riddle
	οὐδαμῶς	in no way
	ὅτι	that
12	ψευδομάρτυς -υρος ὁ	false witness
	ἀλήθεια -ας ἡ	truth
	οἶδα	I know

NB: from this passage, note the important word ἔφη = *he/she said*, usually interrupting quotation of the speaker's words. In English it is often better moved to the beginning or end of the quoted words.

Comparison of adverbs

As we saw in Chapter 3, most ordinary adjectives can be made into adverbs by changing the -ων of the genitive plural to -ως:

σοφός, *gen pl* σοφῶν	wise
σοφῶς	wisely

• The comparative adverb is the same as the *neuter <u>singular</u>* of the comparative adjective:

σοφώτερον	more wisely

• The superlative adverb is the same as the *neuter plural* of the superlative adjective:

σοφώτατα	very wisely, most wisely

• It is easy to see how these formations have come about:

σοφώτατα εἶπεν.	*literally* He said very wise things.
is of course equivalent to	He spoke very wisely.

• Adverbs do not change their endings. An adverb usually goes just in front of the verb.

Exercise 7.30

Give the Greek for:
1   More strangely
2   Very dangerously
3   Most bravely
4   More stupidly
5   Very usefully

Exercise 7.31

Translate into English:
1   ὁ παῖς σοφώτερον εἶπεν ἢ ὁ γέρων.
2   οἱ ἐν τῇ κώμῃ τὰς πύλας ἀνδρειότατα ἐφύλασσον.
3   ἐκεῖνος ὁ δοῦλος μωρότερός ἐστι τῶν ἄλλων, καὶ μωρότερον λέγει.
4   τίς τῶν λεόντων φιλιώτατα προσβαίνει;
5   ὁ τοῦ κριτοῦ δοῦλος σοφώτατα γράφει.
6   ὁ ἄγγελος χρησιμώτερον εἶπεν ἢ ὁ στρατηγός.
7   οἱ ἡμέτεροι σύμμαχοι ἐν τῷ πολέμῳ δεινότατα ἔπαθον.
8   τὰ τῶν πολεμίων ὑπὸ τῶν πολιτῶν ἀνδρείως ἐκλέπτετο.
9   οὗτοι οἱ παῖδες μωρότερον ἔγραψαν ἢ ἐκεῖνοι.
10   οἱ στρατιῶται πρὸ τῶν πυλῶν ἀνδρειότατα ἔμειναν.

Exercise 7.32

Translate into Greek:
1   The messenger spoke very wisely.
2   The sailors suffered more terribly than the soldiers.
3   This slave teaches in a very useful way.
4   The general very stupidly trusted the letter.
5   The gates are being more bravely guarded by us than by the allies.

Seven more adjectives:

1	ἄξιος -α -ον	worthy, deserving (of, + *gen*)
2	δίκαιος -α -ον	just, right
3	ἱερός -ά -όν	holy, sacred
4	ἰσχυρός -ά -όν*	strong
5	πιστός -ή -όν†	trustworthy, faithful
6	πλούσιος -α -ον	rich, wealthy
7	ὑψηλός -ή -όν	high

* Here it is not easy to tell whether the upsilon, and hence the last syllable of the stem, is long or short: in fact it is long, so the comparative and superlative are -οτερος, -οτατος (not -ωτερος, -ωτατος).

† Here, although the iota is short, the syllable is made long by the two following consonants, so the comparative and superlative are -οτερος, -οτατος. (We saw that the same is true of the alpha in μακρός.)

Exercise 7.33

Translate into English:
1   ὁ ξένος ἀξιώτερός ἐστι τῆς τιμῆς ἢ πάντες οἱ στρατιῶται.
2   ὁ τῶν συμμάχων ἄγγελος δίκαιος ὢν δικαίως λέγει.
3   πᾶσαι αἱ ἐν τῇ κώμῃ οὐκ ἄξια ἔπασχον.
4   αὕτη ἐστὶν ἡ πιστοτάτη τῶν βίβλων.
5   οἱ παῖδες ὑπὸ τοῦ διδασκάλου δήλως καὶ σοφῶς ἐδιδάσκοντο.
6   ἡ τῆς θεᾶς οἰκία ἱερωτάτη ἐστίν.
7   οἱ ἰσχυρότατα φυλασσόμενοι οὐδὲν ἤκουσαν.
8   ὅδε ὁ ἄγγελος πιστότερον εἶπεν ἢ ἐκεῖνος.
9   ὁ ἄρχων πλουσιώτερός ἐστι τῶν ἄλλων πολιτῶν.
10 αἱ τοῦ στρατοπέδου πύλαι ὑψηλόταταί εἰσιν.

Exercise 7.34

Translate into Greek:
1   The faithful slave spoke very justly.
2   The giant is stronger than all the sailors.
3   The laws are worthy of honour.
4   The boy very foolishly ran away.
5   The village being guarded very bravely by the soldiers is wealthy.

Relative clauses

Consider the following sentences:

   (a)   The slave who was running away fell into the river.
   (b)   Who are the strangers <u>whom</u> the soldiers are guarding?
   (c)   The girl <u>whose</u> book I have is not here.
   (d)   The old man <u>for whom</u> I provided dinner is very wise.

As we saw in Chapter 5, sentence (a) would naturally be translated with a participle for the *who* ... : ὁ δοῦλος ὁ φεύγων εἰς τὸν ποταμὸν ἔπεσεν.
Sentence (b) could also be translated with a participle, but only by recasting in the passive:

   Who are the strangers (who are) being guarded by the soldiers?
   τίνες εἰσὶν οἱ ξένοι οἱ ὑπὸ τῶν στρατιωτῶν φυλασσόμενοι;

Sentences (c) and (d) however cannot be translated with a participle. For them a *relative clause* must be used; for (a) and (b) a relative clause could be used as an alternative to the participle construction. A relative clause is introduced by the *relative pronoun* (equivalent to Latin *qui, quae, quod*). The form of this is very straightforward:

relative pronoun:

	masculine	feminine	neuter	
sg	ὅς	ἥ	ὅ	who, which
	ὅν	ἥν	ὅ	
	οὗ	ἧς	οὗ	
	ᾧ	ᾗ	ᾧ	
pl	<u>οἵ</u>	αἵ	ἅ	
	οὕς	ἅς	ἅ	
	ὧν	ὧν	ὧν	
	οἷς	αἷς	οἷς	

• This is essentially just the endings for a 2-1-2 adjective like σοφός (or the nouns λόγος, τιμή, δῶρον) with a rough breathing, except that (as usual for pronouns) the neuter nominative and accusative singular is -o rather than -ον.

• The three bits underlined are spelled in the same way as the equivalent parts of the definite article, and the neuter nominative/accusative singular in the same way as a different part of the article, namely the masculine nominative singular. Ambiguity is avoided by context, and by the fact that <u>the relative pronoun always has an accent</u> (whilst corresponding parts of the article do not). Be careful too to distinguish the genitive plural ὧν (= *of whom, of which*) from ὤν (= *being*, the masculine nominative singular of the participle of εἰμί).

• A relative clause has a finite verb (i.e. a verb with a tense and a person ending). As in Latin, the relative pronoun agrees with the *antecedent* (the noun in the main clause it refers or *relates* to) in *number* and *gender*, but not necessarily in *case*. This is because the relative clause has its own grammar, equivalent to a separate sentence:

	This is the slave whom I saw
equates to	This is the slave (*nominative*)
plus	I saw him (*accusative*)
hence	οὗτός ἐστιν ὁ δοῦλος <u>ὅν</u> εἶδον.

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• Going back to our example sentences:

     (a)   The slave who was running away fell into the river.

This is straightforward because the slave is the subject both in the main clause and in the relative clause, hence:

$$\text{ὁ δοῦλος ὃς ἔφευγεν εἰς τὸν ποταμὸν ἔπεσεν.}$$

     (b)   Who are the strangers whom the soldiers are guarding?

This has the strangers as the subject in the main clause, but the object in the relative clause (the soldiers are guarding *them*), hence:

$$\text{τίνες εἰσὶν οἱ ξένοι οὓς οἱ στρατιῶται φυλάσσουσιν;}$$

     (c)   The girl whose book I have is not here.

This has the girl as the subject in the main clause, but in the genitive in the relative clause (I have *the girl's* book), hence:

$$\text{ἡ κόρη ἧς τὴν βίβλον ἔχω οὐ πάρεστιν.}$$

     (d)   The old man for whom I provided dinner is very wise.

This has the old man as subject in the main clause, but in the dative in the relative clause (I provided dinner *for him*), hence:

$$\text{ὁ γέρων ᾧ δεῖπνον παρέσχον σοφώτατός ἐστιν.}$$

• Although both the use of the relative pronoun and (for some bits) the form of it put it very close to the article + participle construction, it is important to understand how the grammar differs:

     (a)   οἱ δοῦλοι οἳ φεύγουσι μῶροι εἰσίν. (*relative clause*)

     (b)   οἱ δοῦλοι οἱ φεύγοντες μῶροι εἰσίν. (*article + participle*)

These seem very similar as translations of:

     The slaves who are running away are stupid.

However the differences are more apparent if we translate by both methods the sentence:

     We saw the slaves who were running away.

     (i)   εἴδομεν τοὺς δούλους οἳ ἔφευγον. (*relative clause*)

     (ii)   εἴδομεν τοὺς δούλους τοὺς φεύγοντας. (*article + participle*)

(i) Here the relative clause has followed the rule about agreement: number and gender the same as the antecedent δούλους (which is the object in the main clause), but with the relative pronoun in the nominative because it is the subject in its own clause, equivalent to *they*. The finite verb *were running away* is in the imperfect tense as the meaning requires.

(ii) Here the participle is still accusative, agreeing with its noun in number, gender *and case*: as usual with participles, it is behaving as an adjective (*the running-away slaves* is grammatically equivalent to e.g. *the foolish slaves*). And its tense is present because the tense of the participle is <u>in relation to the tense of the main verb</u>: it was present *at the time* when the main action (in the aorist) happened. (This explains why there is no imperfect participle: if a sentence seems to call for one, the *present* participle is required.)

• The relative pronoun *who, which* (ὅς ἥ ὅ) must of course be distinguished from the interrogative pronoun *who? which? what?* (τίς; τί; *gen* τίνος;).

• The use of *whom* in English for cases of *who* other than the nominative is one of the few surviving examples of inflection. But it is dropping out of use: in the sentence

The woman *whom I saw* is not here

the relative clause would commonly be expressed by (the strictly ungrammatical)

The woman *who I saw ...*

or   The woman *that I saw ...*

or just   The woman *I saw* ... (leaving out the pronoun altogether)

• A relative clause (ὁ δοῦλος <u>ὃς ἔφευγεν</u> ἔπεσεν) is commonly equivalent to the *attributive* use of the participle (ὁ δοῦλος ὁ φεύγων ἔπεσεν = *The slave who was running away fell*, with repeated article, often implying e.g. *as opposed to others who were not running away*). But it can also replace the *circumstantial* use: ὁ δοῦλος φεύγων ἔπεσεν = *The slave, who was running away (at the time), fell* (equivalent to *when he was ...*): here only the commas in English make the distinction between the two slightly different uses of *who*.

• The version of the article + participle which has no noun (οἱ φεύγοντες = *the ones running away*) could in theory be expressed, using the relative construction, by e.g. οὗτοι οἳ φεύγουσιν. But the participle version (where the insertion of a demonstrative would be wrong) is much more common.

Ten more nouns

Seven like λόγος (all masculine):

1	αἰχμάλωτος	prisoner (of war)
2	βάρβαροι (*pl*)	foreigners, non-Greeks, barbarians
3	ἔνοικος	inhabitant
4	ἰατρός	doctor
5	σῖτος	food
6	υἱός	son
7	χρυσός	gold

And three like τιμή (all feminine):

8	κεφαλή	head
9	σιγή	silence
		(*dative* σιγῇ *used as adverb* silently, in silence)
10	ὕλη	wood, forest

Seven more verbs, all with first (weak) aorists:

		aorist	*aorist stem*	
1	ἀναγκάζω	ἠνάγκασα	ἀναγκασ-	I force, I
2	διαφθείρω	διέφθειρα	διαφθειρ-	I destroy, I corrupt compel
3	καθίζω	ἐκάθισα*	καθισ-	I sit
4	κολάζω	ἐκόλασα	κολασ-	I punish
5	κρύπτω	ἔκρυψα	κρυψ-	I hide
6	πράσσω	ἔπραξα	πραξ-	I do, I fare (well/badly etc)
7	σώζω	ἔσωσα	σωσ-	I save

    * although this is strictly a κατα- compound (with the prefix elided), in practice this has been forgotten, so the augment comes before rather than after the prefix

Exercise 7.35

Translate into English:

1   ὁ δοῦλος ἔκρυψε τὸν χρυσὸν ἐν τῇ ὕλῃ.

2   οἱ αἰχμάλωτοι, βάρβαροι ὄντες, πάντες σιγῇ ἐκάθιζον.

3   ἆρα ὁ παῖς ὃν ἐκολάσαμεν υἱός ἐστι τοῦ ἰατροῦ;

4   ἡ τοῦ γίγαντος κεφαλὴ ὑψηλότερα ἦν ἢ ἐκεῖνο τὸ δένδρον.
5   ποῦ εὗρες τὸν λίθον ᾧ* τὴν ἰσχυρὰν πύλην διέφθειρας;
6   ὁ σῖτος ὃν ἐν ἐκείνῃ τῇ οἰκίᾳ ἐφάγετε κακὸς ἦν.
7   τοὺς ἐκεῖ κακῶς πράσσοντας τέλος ἐσώσαμεν.
8   οὗτός ἐστιν ὁ ἰατρὸς οὗ οἱ λόγοι ἀεὶ πιστοί εἰσιν.
9   ἀναγκάζομαι κολάζειν τὸν ταῦτα πράξαντα.
10   ἆρα ἡ νῆσος ἣν εἴδομεν ἐνοίκους ἔχει;

*note that the instrumental use of the dative is found not only with passive verbs

Exercise 7.36

Translate into Greek (using relative clauses):
1   The prisoners who are in the prison are very miserable.
2   Did you (*sg*) see the doctor who sent the letter?
3   The slave whom you sent is very stupid.
4   The giant who eats men is not in the field now.
5   The stones which were being thrown by the boys were very big.

Revision checkpoint

Make sure you know:
• comparison of adjectives, with rules about adding -οτερος, -οτατος or -ωτερος, -ωτατος
• comparison of adverbs
• relative pronoun
• relative clauses, with rules for agreement of relative pronoun with antecedent, and relation to article + participle construction

Background: Protagoras

Protagoras (born about 485 BC) was the most famous of the Sophists. Born in Abdera (in the north of Greece) he came like many others to Athens, whose wealth, democratic government, and rich cultural life offered unrivalled scope. Protagoras professed to teach ἀρετή (*excellence*, but better translated in some contexts as *success* or *virtue*). He interpreted this as practical and material success in life, through the efficient management of public and private affairs. He appears as the opponent of Socrates in a famous dialogue by Plato named after him. Plato's dialogues, written like the text of a play, supposedly record conversations that often took place years earlier: they are literary works blending fact and fiction, the characters expressing views with which they were generally associated rather than their actual words on any one occasion.

Protagoras is especially associated with the sophistic doctrine of relativism, summed up by his slogan 'Man is the measure of all things'. According to this view, there is no absolute and universal truth, valid for all times and places: we must simply accept that something is true for an individual if he takes it to be so. The experience of travel and the observation of cultural diversity (some societies bury their dead, some burn them, some even eat them) made such an outlook seem compelling in this period. It was often accompanied, as in Protagoras' case, by an agnostic attitude towards the gods. Socrates had definite (if individual) religious views. He interpreted ἀρετή in a different, more strictly moral way, and did not think it was necessarily teachable. He (and even more strongly Plato, whose mouthpiece he is) believed in absolute values, seeing relativism as dangerous. Nonetheless Protagoras is treated with considerable respect for his personal and intellectual integrity.

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Exercise 7.37

Protagoras comes to town

Hippocrates has come to Socrates' house early in the morning to tell him Protagoras has arrived in Athens. Socrates makes a comparison with the young student's namesake Hippocrates of Cos, the most famous Greek doctor.

  Ἱπποκράτης   ὦ Σώκρατες, ἔτι <u>καθεύδεις</u>;
  Σωκράτης   ἆρα νέον τι ἀγγέλλεις, ὦ φίλε;
     Ἱππ   <u>Πρωταγόρας</u> ἐν Ἀθήναις πάρεστιν.
     Σωκ   τί σοι τοῦτο; ἆρα ὁ Πρωταγόρας ἔβλαψέ σε;
5   Ἱππ   <u>νὴ</u> τοὺς θεούς, διότι ἐγὼ δὲ τῆς σοφίας αὐτοῦ οὐ <u>μετέχω</u>.
     Σωκ   ἀλλὰ <u>εἴ</u> τις πολλὰ χρήματα παρέχων πείθει αὐτόν, ὁ
           Πρωταγόρας ἐθέλει διδάσκειν τε καὶ τῆς σοφίας <u>μοῖράν</u> παρέχειν.
     Ἱππ   παρέξω οὖν <u>οὐ μόνον</u> τὰ ἐμὰ χρήματα, <u>ἀλλὰ καὶ</u> τὰ τῶν φίλων.
     Σωκ   ἀλλὰ διὰ τί ἐθέλεις <u>μαθητὴς</u> τοῦ Πρωταγόρου εἶναι; ὁ γὰρ ἄλλος
10   Ἱπποκράτης, ὃς τοῦ σοῦ ὀνόματος μετέχει, ἰατρὸς <u>κλεινός</u> ἐστιν·
           οἱ οὖν μαθηταὶ αὐτοῦ τὴν <u>ἰατρικὴν</u> μανθάνουσι. τὰ γὰρ
           χρήματα παρέχουσιν αὐτῷ, καὶ <u>δι' ὀλίγου</u> οἱ μαθηταὶ αὐτοὶ
           ἰατροί εἰσιν. ἀλλὰ τί περὶ τοῦ Πρωταγόρου λέξομεν; διὰ τί
           ἐθέλεις αὐτῷ τὰ χρήματα παρέχειν;
15   Ἱππ   <u>σοφιστής</u> ἐστιν.
     Σωκ   καὶ ἐθέλεις αὐτὸς σοφιστὴς εἶναι; *(Hippocrates is silent)* ἆρα οὖν
           <u>αἰσχρόν</u> ἐστι τοῦτο;
     Ἱππ   οὐκ ἐθέλω σοφιστὴς εἶναι.
     Σωκ   τί οὖν;
20   Ἱππ   ἐθέλω τὴν σοφίαν μανθάνειν.
     Σωκ   ἀλλὰ περὶ τίνος; οἱ γὰρ τοῦ ἰατροῦ μαθηταὶ οἷοί τ' εἰσὶ περὶ τῆς
           ἰατρικῆς σοφώτατα λέγειν. ἀλλὰ τί διδάσκει ὁ σοφιστής;
     Ἱππ   τοῦτο, ὦ Σώκρατες, οὐχ οἷός τ' εἰμὶ λέγειν.
     Σωκ   <u>δῆλον</u> οὖν ἐστιν ὅτι εἰς κίνδυνον εἰσβαίνεις, οὐ γιγνώσκων τὰ
25   ὑπὸ τοῦ Πρωταγόρου διδάσκομενα καὶ οὐχ οἷός τ' ὢν λέγειν
           <u>πότερον</u> ἀγαθός ἐστιν ὁ διδάσκαλος ἢ κακός.
     Ἱππ   ἀλλὰ τίς ταῦτα <u>κρίνει</u>;
     Σωκ   δῆλόν ἐστιν <u>ὅτι</u> ἤδη μαθητής τις εἶ ἄξιος τοῦ Πρωταγόρου.

	Ἱπποκράτης ὁ	Hippocrates
	καθεύδω	I sleep, I am asleep
	Πρωταγόρας -ου ὁ	Protagoras
	νή	yes, by ... ! (+ *acc*)
5	μετέχω	I share, I have a share of (+ *gen*)
	εἰ	if
	μοῖρα -ας ἡ	part, share
	οὐ μόνον ... ἀλλὰ καὶ	not only ... but also
	μαθητής -οῦ ὁ	student
10	κλεινός -ή -όν	famous
	ἰατρική -ῆς ἡ	(the art of) medicine
	δι' ὀλίγου	soon
	σοφιστής -οῦ ὁ	Sophist

	αἰσχρός -ά -όν	shameful
	δῆλος -η -ον	clear
26	πότερον ... ἤ	whether ... or
	κρίνω	I judge
	ὅτι	that

Irregular third declension nouns (1)

As we saw in Chapter 5, the endings for most third declension nouns can be worked out easily if you know the genitive stem. But a few common nouns have irregularities of various kinds:

(1) πατήρ (*father*), μήτηρ (*mother*) and θυγάτηρ (*daughter*) shorten the -ηρ of the nominative to -ερ- for the stem (compare the similar shortening in e.g. λιμήν, -ένος). But (no doubt reflecting pronunciation in practice) the epsilon of the stem is then dropped in the genitive and dative singular and the dative plural. Hence:

		father (*m*)	mother (*f*)	daughter (*f*)
sg	nom	πατήρ*	μήτηρ*	θυγάτηρ*
	acc	πατέρα	μητέρα	θυγατέρα
	gen	πατρός	μητρός	θυγατρός
	dat	πατρί	μητρί	θυγατρί
pl	nom	πατέρες	μητέρες	θυγατέρες
	acc	πατέρας	μητέρας	θυγατέρας
	gen	πατέρων	μητέρων	θυγατέρων
	dat	πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)

*vocatives πάτερ, μῆτερ, θύγατερ (note the vowel shortening: compare γέρον)

(2) ἀνήρ, ἀνδρός (*man*) is mainly predictable but resembles the -ηρ words above in having vocative -ερ and dative plural -ασι (ἀνδρσι would be unpronounceable: here the dative plural is *expanded* to enable it to be pronounced, rather than telescoped like that of more typical third declension nouns). Also mainly predictable is γυνή, γυναικός (*woman*): the oddity is simply that the nominative singular looks like a first declension word of the τιμή type, and seems rather remote from the stem γυναικ- (for which a nominative such as γυναιξ might have been inferred).

		man (*m*)	woman (*f*)
sg	nom	ἀνήρ*	γυνή*
	acc	ἄνδρα	γυναῖκα
	gen	ἀνδρός	γυναικός
	dat	ἀνδρί	γυναικί
pl	nom	ἄνδρες	γυναῖκες
	acc	ἄνδρας	γυναῖκας
	gen	ἀνδρῶν	γυναικῶν
	dat	ἀνδράσι(ν)	γυναιξί(ν)

*vocatives ἄνερ, γύναι

ἀνήρ is man = *male*, like Latin *vir*; ἄνθρωπος is man = *human being*, like Latin *homo*; ἀνήρ is also used for *husband*, and similarly γυνή for *wife*

(3) Ζεύς (Zeus, *m*) changes to a completely different stem (Δι-) after the nominative:

nom	Ζεύς*
acc	Δία
gen	Διός
dat	Διί
	*vocative Ζεῦ

Zeus has of course no plural; for the change of stem, compare Latin *Juppiter*, genitive *Iovis*

Root aorists

As well as the first (weak) and second (strong) aorists we have seen already (Chapter 4), there is a third type of aorist used for a handful of verbs: this is the *root aorist*, so called because person endings are just added to the *root* (basic stem) of the verb. Two important examples are βαίνω (root -βη-) and γιγνώσκω (root -γνω-):

sg	*1*	ἔ-βη-ν	I went	(*root aorist of* βαίνω)
	2	ἔ-βη-ς	you (*sg*) went	
	3	ἔ-βη	he/she/it went	
pl	*1*	ἔ-βη-μεν	we went	
	2	ἔ-βη-τε	you (*pl*) went	
	3	ἔ-βη-σαν	they went	

aorist participle βάς, βᾶσα, βάν (βαντ-): i.e. 3-1-3 declensions, with stem βαντ- for masculine and neuter - this example is just like a first (weak) aorist participle such as παύσας

sg	*1*	ἔ-γνω-ν	I got to know	(*root aorist of* γιγνώσκω)
	2	ἔ-γνω-ς	you (*sg*) got to know	
	3	ἔ-γνω	he/she/it got to know	
pl	*1*	ἔ-γνω-μεν	we got to know	
	2	ἔ-γνω-τε	you (*pl*) got to know	
	3	ἔ-γνω-σαν	they got to know	

aorist participle γνούς, γνοῦσα, γνόν (γνοντ-): i.e. 3-1-3 declensions, with stem γνοντ- for masculine and neuter - this differs only in the masculine nominative singular from the endings of a normal present or second (strong) aorist active participle:

		masculine	
sg	*nom*	γνούς	having got to know
	acc	γνόντ-α	
	gen	γνόντ-ος	
	dat	γνόντ-ι	
pl	*nom*	γνόντ-ες	
	acc	γνόντ-ας	
	gen	γνόντ-ων	
	dat	γνοῦσι(ν)*	

*for γνοντσι(ν): notice yet again how the shortened dative plural resembles the nominative singular

• Note that βαίνω is far more commonly found in compounds than in its simple form: hence e.g. ἐκβαίνω = *I go out*, εἰσβαίνω = *I go in*.

Exercise 7.38

Translate into English:

1. ὁ τῆς παιδὸς πατὴρ πλουσιώτερός ἐστιν ἢ ὁ ἐμός.
2. οἱ δοῦλοι, ὑπὸ τοῦ στρατιώτου διωκόμενοι, πρὸς τοὺς ἀγροὺς προσέβησαν.
3. διὰ τὸν σκότον ἀναγκαζόμεθα παύειν τὴν μάχην.
4. ταύτῃ τῇ γυναικὶ δύο θυγατέρες εἰσίν.
5. οὐδεὶς τὸ τοῦ Διὸς ἱερὸν πιστότερον φυλάσσει ἢ ὅδε ὁ ἀνήρ.
6. οὗτοι οἱ αἰχμάλωτοι ὑπὸ τῶν παίδων λίθοις ἐτύπτοντο.
7. ἐκεῖνοι οἱ νεανίαι, τάς τε ὁδοὺς καὶ τὴν χώραν γνόντες, ἡμῖν χρησιμώτατοι ἦσαν.
8. οἱ αἰχμάλωτοι, τὸν ποταμὸν τὸν χαλεπώτατον διαβάντες, οὐκ ἄξιοί εἰσι κολάζεσθαι.
9. ἆρα ὁ σὸς ἀδελφός, ᾧ ἀεὶ ἐπίστευες, ταῦτα τῇ μητρὶ εἶπεν;
10. ὁ ἰατρὸς τὸ τῆς νόσου ὄνομα ἔγνω.

Exercise 7.39

Translate into Greek:

1. The inhabitants of the village are forced to run away.
2. We got to know those words.
3. Did you hide the gold in the field, boys?
4. The slave who was being chased by the soldier went into the temple.
5. The women* to whom I reported these things were sitting in the marketplace.

   * note that as the antecedent of a relative pronoun, the noun *women* needs to be put in here (you cannot use just the feminine article, as in a participle construction or with a preposition phrase)

Result clauses

He is <u>so</u> clever <u>that</u> he always learns everything.
The women guarded the village <u>so</u> bravely <u>that</u> the enemy ran away.
The danger was <u>so great</u> <u>that</u> we stayed in the camp.

• These sentences can usually be identified easily in English by a signpost word (*so* etc) in the first half, which is picked up by a word for *that* at the start of the second half which expresses the *result* or outcome. Because the clause expressing the result is then expected and follows on naturally, result clauses are also sometimes known as *consecutive* clauses.

• The normal word for *so* in the first half of the sentence is οὕτω (οὕτως before a vowel), usually followed by an adjective or adverb. The word for *that* at the start of the second half (the result clause proper) is ὥστε. Because Greek uses other words to translate uses of the English *that* in other contexts (e.g. ἐκεῖνος for *that one there*, ὅτι for *the fact that*), <u>the occurrence of ὥστε is a cast-iron guarantee that you are dealing with a result clause.</u>

• As in Latin, there are special words for *so great/so many/(of) such (a sort)*, which are used instead of οὕτω(ς) with an ordinary adjective:

τοσοῦτος, τοσαύτη, τοσοῦτο	so great, so big; *pl* so many
τοιοῦτος, τοιαύτη, τοιοῦτο	such, of such a sort

As should be clear from the masculine, feminine, and neuter nominatives quoted here, these decline in the same way as οὗτος, αὕτη, τοῦτο = *this*; but the words for *so great* and *such* have their distinctive prefix throughout: τοσ- indicating *size/quantity*, τοι- indicating *type/ quality*.

• They correspond respectively to Latin *tantus* and *talis*. But whereas in Latin the plural of *tantus* means *such big (plural things)* and there is a separate word for *so many* (the indeclinable *tot*), in Greek the plural parts of τοσοῦτος normally mean *so many*.

• When result that actually occurs, the result clause has an ordinary indicative verb, in the same tense as the equivalent English. (We shall see later that there is an alternative construction for *potential* results: *He is foolish enough to do this*, using an infinitive as in English.)

The sentences given above would therefore be translated:

He is <u>so</u> clever <u>that</u> he always learns everything.
οὕτω σοφός ἐστιν ὥστε ἀεὶ πάντα μανθάνει.

The women guarded the village <u>so</u> bravely <u>that</u> the enemy ran away.
αἱ γυναῖκες οὕτως ἀνδρείως τὴν κώμην ἐφύλασσον ὥστε οἱ πολέμιοι ἔφυγον.

The danger was <u>so great</u> <u>that</u> we stayed in the camp.
τοσοῦτος ἦν ὁ κίνδυνος ὥστε ἐν τῷ στρατοπέδῳ ἐμένομεν.

• Sometimes οὕτω(ς) is used as a signpost word on its own, without a following adjective or adverb. In this case οὕτω(ς) should be translated *in such a way*:
ὁ δοῦλος οὕτω λέγει ὥστε ὑπὸ πάντων θαυμάζεται.
The slave speaks in such a way that he is admired by all.

οὕτω(ς) is the adverb formed from οὗτος (*literally* 'this-ly' or *thus* [the adverb from *this* in English], i.e. *so, in this way*). It is also used in many other contexts.

• Sometimes ὥστε starts a new sentence (or comes after a colon), when there is no signpost word in what has preceded. In this case ὥστε should be translated *as a result*:
σοφώτατός ἐστιν. ὥστε πάντες θαυμάζουσιν αὐτόν.
He is very wise. As a result, everyone admires him.

The thought behind this is equivalent to: *He is so wise that everyone admires him.*

Exercise 7.40

Translate into English:

1   ὁ γέρων οὕτω σοφός ἐστιν ὥστε πείθει τοὺς πολίτας.
2   οὗτος ὁ δοῦλος οὕτω μώρως πράσσει ὥστε ἀναγκαζόμεθα κολάζειν αὐτόν.
3   ὁ τῆς παιδὸς πατὴρ οὕτω πλούσιός ἐστιν ὥστε κάλλιστα δῶρα ἀεὶ παρέχει.
4   οὗτος ὁ ἵππος οὕτω καλός ἐστιν ὥστε τοῦ ἡμετέρου στρατηγοῦ ἄξιός ἐστιν.

5   ὁ σῖτος τοιοῦτός ἐστιν ὥστε πάντες ἐθέλουσιν ἔχειν.

6   ἡ γυνὴ τὸν χρυσὸν οὕτω σοφῶς ἔκρυψεν ὥστε οὐδεὶς οἷός τ' ἦν
       εὑρίσκειν αὐτόν.

7   τὴν βίβλον οὕτως ἔγραψα ὥστε πάντες οἱ παῖδες εὖ ἐμάνθανον.

8   ἐκεῖνοι οἱ ναῦται οὕτως ἀνδρεῖοί εἰσιν ὥστε ἐν πάσαις ταῖς
       ναυμαχίαις τὴν νίκην ἔχουσιν.

9   ὁ ἰατρός οὕτω πιστὸς ἐστιν ὥστε πολλοὺς φίλους ἔχει.

10   ὁ δεσπότης νῦν ἄπεστιν. ὥστε οἱ δοῦλοι πάντα τὸν οἶνον πίνουσιν.

         εὖ   well   δεσπότης -ου ὁ master

Exercise 7.41

Translate into Greek:
1   These women are so wise that all the generals trust them.
2   The soldiers were so brave that they chased the enemy into the river.
3   The boy was so stupid that he learned nothing.
4   The enemy were so many that the citizens did not stay in the village.
5   Socrates always speaks very wisely. As a result, we admire him.

Revision checkpoint

Make sure you know:
• irregular third declension nouns πατήρ, μήτηρ, θυγάτηρ, ἀνήρ, γυνή, Ζεύς
• root aorists ἔβην, ἔγνων
• result clauses

Exercise 7.42
Protagoras and his Teaching

A young man and an old man discuss the famous Sophist.

Νεανίας   ἐγὼ δὲ περὶ τοῦ Πρωταγόρου δεινὰ ἀκούω.
Γέρων   τίνα ταῦτα;
   Γε   λέγει ὁ Πρωταγόρας <u>ὅτι</u> ἄνθρωπός ἐστιν <u>μέτρον</u> πάντων.
   Νε   δικαίως· οὐ γὰρ οἷοί τ' ἐσμὲν περὶ ὕδατος ἐν <u>ἀγγείῳ</u> λέγειν
5   <u>πότερον</u> θερμὸν <u>ἢ</u> <u>ψυχρόν</u> ἐστι· τοῦτο ἕκαστος <u>διακρίνει</u>. <u>εἰ</u> τις
          <u>χειμῶνος</u> εἰς τὴν οἰκίαν εἰσβαίνει καὶ τὴν <u>χεῖρα</u> εἰς τὸ ἀγγεῖον
          εἰσβάλλει, λέγει ὅτι τὸ ὕδωρ θερμόν ἐστιν. εἰ δέ τις ἐγγὺς τοῦ

ὅτι	that
μέτρον -ου τό	measure
ἀγγεῖον -ου τό	bucket
πότερον ... ἤ	whether ... or
θερμός -ή -όν	warm, hot
5 ψυχρός -ά · όν	cold
διακρίνω	I determine, I judge
εἰ	if
χειμών -ῶνος ὁ	winter
χείρ χειρός ἡ	hand

πυρὸς καθίζων τὰ αὐτὰ πράσσει, λέγει οὗτος ὅτι τὸ ὕδωρ
ψυχρόν ἐστιν. καὶ ἀμφότεροι τὴν ἀλήθειαν λέγουσιν.

10 Γε   ταῦτα ἴσως καλά. οὐ μέντοι περὶ ὕδατος ἀλλὰ περὶ τοῦ τε
ἀγαθοῦ καὶ τοῦ κακοῦ λέγομεν.

Νε   καὶ περὶ τούτων ἕκαστος διακρίνει.

Γε   ἀλλὰ ταῦτα ἀνομίαν ἐν ταῖς ’Αθήναις παρέχει. καὶ περὶ τῶν
θεῶν τάδε τὰ δεινὰ λέγει ὁ Πρωταγόρας· "περὶ τῶν θεῶν οὐχ
15   οἷός τ’ εἰμὶ γιγνώσκειν πότερόν εἰσιν ἢ μή, οὐδὲ ποῖοί εἰσιν.
πολλὰ γὰρ κωλύει ἡμᾶς γιγνώσκειν· τὸ γὰρ πρᾶγμα χαλεπόν
ἐστιν, καὶ ὁ τοῦ ἀνθρώπου βίος οὐ μακρός."

Νε   καὶ περὶ τούτων τὴν ἀλήθειαν λέγει. ἡμεῖς μὲν τοὺς ἡμετέρους
θεοὺς ἔχομεν, οἱ δὲ ξένοι ἄλλους. καὶ οἱ μὲν τῶν ἀνθρώπων
20   τοὺς νεκροὺς θάπτουσιν, οἱ δὲ καίουσιν ἢ ἐσθίουσιν.

Γε   ἀλλὰ ταῦτα λέγοντες οἱ σοφισταὶ τὰ πάτρια διαφθείρουσιν. τοῖς
γὰρ νεανίαις οἱ ἄριστοι διδάσκαλοι οὐχ οἱ σοφισταὶ ἀλλὰ οἱ
ποιηταί εἰσιν.

Νε   ἀλλὰ τί λέγουσιν οἱ ποιηταὶ περὶ τῶν θεῶν; οὐχ ὅτι ψεύδουσι
25   καὶ κλέπτουσι καὶ μοιχεύουσιν;

Γε   οὐ πάντες οἱ ποιηταὶ ταῦτα λέγουσιν. οἱ γὰρ ποιηταὶ καὶ οἱ
πρόγονοι πολλὰ καὶ κάλλιστα παραδείγματα παρέχουσιν, ἀφ’ ὧν*
οἱ νεανίαι οἷοί τ’ εἰσὶ μανθάνειν. ταῦτα καὶ νῦν καὶ ἀεὶ λέξω.

Νε   σὺ μὲν ταῦτα λέγεις, ἄλλοι ἄλλα. τοῦτο δὲ οὔπω γιγνώσκομεν,
30   τίς τὴν ἀλήθειαν λέγει.

	ἀμφότεροι -αι -α	both
	ἀλήθεια -ας ἡ	truth
	ἴσως	perhaps
	διακρίνω	I determine, I judge
13	ἀνομία -ας ἡ	lawlessness
	ἢ μή	or not
	οὐδέ	nor even
	ποῖος -α -ον	of what sort, what ... like
	πρᾶγμα -ατος τό	matter
20	καίω	I burn
	σοφιστής -οῦ ὁ	Sophist
	πάτρια -ων τά	ancestral customs, traditions
	ψεύδω	I tell lies
	μοιχεύω	I commit adultery
27	πρόγονος -ου ὁ	ancestor
	παράδειγμα -ατος τό	example
	οὔπω	not yet

* as noted in Chapter 5, if elision leaves pi before a rough breathing, it changes to phi, the aspiration
spreading from vowel to preceding consonant (compare the use of οὐχ before a rough breathing)

Vocabulary checklist for Chapter 7

αἰχμάλωτος -ου ὁ	prisoner (of war)
ἀναγκάζω ἠνάγκασα	I force, I compel
ἀνήρ ἀνδρός ὁ	man, male, husband
ἄξιος -α -ον	worthy, deserving (of, + *gen*)
βάρβαροι -ων οἱ	foreigners, non-Greeks, barbarians
γυνή γυναικός ἡ	woman, wife
δακρύω ἐδάκρυσα	I cry, I weep
δεσπότης -ου ὁ	master
δή	indeed
διαφθείρω διέφθειρα	I destroy, I corrupt
δίκαιος -α -ον	just, right
εἰ	if
ἐκεῖνος -η -ο	that
ἔνοικος -ου ὁ	inhabitant
εὖ	well
ἔφη	he/she said
ἤ	or; than
θυγάτηρ -τρος ἡ	daughter
ἰατρός -οῦ ὁ	doctor
ἱερός -ά -όν	holy, sacred
ἰσχυρός -ά -όν	strong
καθίζω ἐκάθισα	I sit
καίω ἔκαυσα	I burn
κεφαλή -ῆς ἡ	head
κολάζω ἐκόλασα	I punish
κρύπτω ἔκρυψα	I hide
Λακεδαιμόνιοι -ων οἱ	Spartans
μᾶλλον	more, rather (*adv*)
μήτηρ -τρός ἡ	mother
ὅδε ἥδε τόδε	this (*implying* here, near me); the following
ὅς ἥ ὅ	who, which
οὗτος αὕτη τοῦτο	this
οὕτω(ς)	so, to such an extent, thus, in this way
πατήρ -τρός ὁ	father
πιστός -ή -όν	trustworthy, faithful
πλούσιος -α -ον	rich, wealthy
πράσσω ἔπραξα	I do, I fare (well/badly *etc*)
σιγή -ῆς ἡ	silence
σιγῇ	silently, in silence
σῖτος -ου ὁ	food
σῴζω ἔσωσα	I save
τοιοῦτος -αύτη -οῦτο	such, of such a kind
τοσοῦτος -αύτη -οῦτο	so great, so big
τοσοῦτοι -αῦται -αῦτα	so many

υἱός -οῦ ὁ	son
ὕλη -ης ἡ	wood, forest
ὑπό	(+ *gen*) by (*agent with passive verb*)
ὑψηλός -ή -όν	high
χείρ χειρός ἡ	hand
χρυσός -οῦ ὁ	gold
ὥστε	(with the result) that

(50 words)

Chapter 8

Middle voice and deponent verbs

• In Chapter 7 we met the passive voice, and saw how active sentences are made passive:

> The boy teaches the slave.
>
> ὁ παῖς τὸν δοῦλον διδάσκει.
>
> The slave is taught by the boy.
>
> ὁ δοῦλος ὑπὸ τοῦ παιδὸς διδάσκεται.

• The *middle* voice is so called because it is midway between active and passive, though in practice it is easier to think of it as both active and passive at the same time. In the present and imperfect tenses, the middle and passive are identical in *form* but the context normally allows you to distinguish between them.

• The simplest and most common use of the middle is where a verb that would normally be active and transitive (i.e. have a direct object) is used *intransitively* (no object) or *reflexively* (object the same as subject). *I stopped the traffic* is transitive; *the traffic stopped* is intransitive. *I washed the floor* is transitive; *I washed before going to bed* is reflexive, implying *I washed myself*. These verbs would in Greek be middle. Hence:

> The general stops the battle.　　*active*
>
> ὁ στρατηγὸς τὴν μάχην παύει.
>
> The battle stops (*or* ceases).　　*middle (intransitive)*
>
> ἡ μάχη παύεται.

> The girl hides the gold.　　*active*
>
> ἡ παῖς τὸν χρυσὸν κρύπτει.
>
> The girl hides in the forest.　　*middle (reflexive)*
>
> ἡ παῖς ἐν τῇ ὕλῃ κρύπτεται.

• In the *reflexive* use of the middle, the sense of being simultaneously both active and passive is conveyed by the fact that the same person is both doing the action (active) and having it done to them (passive). In a sentence like this, Latin has to put in the reflexive pronoun in the accusative as the object: *puella in silva se celat* (literally *the girl hides herself in the forest*). The intransitive and reflexive uses shade into each other. With some verbs the insertion of a reflexive pronoun in English is natural (*he washes himself*), with others it is possible but less likely (*he hides himself*), and with an inanimate subject it is impossible (*the battle stops*, simply). But this does not matter, because in all these cases the verb would in Greek be middle.

• Another important use of the middle (less common, but illustrating particularly well its character as both active and passive) is where the subject (actively) gets something done (passively). Returning to our first examples on this page, consider now the sentence *The boy gets the slave taught*: here the boy (actively) *causes* the slave to *be taught* (passively, by someone else).

> The boy gets the slave taught.
>
> ὁ παῖς τὸν δοῦλον διδάσκεται.

The presence of a direct object (*the slave*, accusative) here shows that the verb is middle rather than passive.

• This is sometimes called the *causative* use of the middle, but words such as *cause* or *get* need not necessarily occur in the English. Consider the sentences:

  Winston Churchill built garden walls.

and Cardinal Wolsey built Hampton Court.

The first tells us that the wartime prime minister literally engaged in bricklaying as a hobby, but the second hardly suggests the same about the Tudor prelate: it means he *had it built* (another possible translation), and in Greek the verb would be middle.

Exercise 8.1

Translate into English:

1 ἡ ναυμαχία αὖθις παύεται.
2 οἱ γέροντες τοὺς νεανίας ἐδιδάσκοντο.
3 ὁ ναύτης ἐν τῷ λιμένι κρύπτεται.
4 αἱ παῖδες τὰ χρήματα ἐν τῇ γῇ ἔκρυψαν.
5 ἡ ἐν τῇ νήσῳ νόσος οὐκ ἐπαύετο.

Exercise 8.2

Translate into Greek:

1 The soldiers are hiding among the trees.
2 The boy hid the letter.
3 The terrible battle stops.
4 The judge was getting the boys taught.
5 The slave is being taught by the old man.

• Some verbs have a special meaning in the middle voice:

ἄρχω	I rule (+ *gen*)	ἄρχομαι	I begin
παύω	I stop (something)	παύομαι	I stop (myself), I cease
φαίνω	I show	φαίνομαι	I appear

ἄρχω and ἄρχομαι are linked by the idea *be first* (in either importance or order: similarly the related noun ἀρχή, met in this chapter, can mean *power/empire* or *beginning*); φαίνομαι is reflexive (I show myself).

• Note that παύομαι is often followed by a participle:

  ὁ δοῦλος παύεται τρέχων.
  The slave stops running.

And φαίνομαι by an infinitive:

  ὁ δοῦλος φαίνεται μῶρος εἶναι.
  The slave appears to be stupid.

• Some other examples (not strictly needed for GCSE) illustrate the same principles:

λύω	I release	λύομαι	I ransom
πείθω	I persuade	πείθομαι	I obey (+ *dat*)
φέρω	I carry	φέρομαι	I win (a prize)

λύομαι is causative - *I get someone released (by paying money)*; πείθομαι is reflexive - *I persuade myself (to do what someone else wants)*; φέρομαι is an extension of reflexive - *I carry off for myself*, illustrating yet another idea of the middle, of *doing something for your own advantage*. In the rest of this book, knowledge of πείθομαι will be assumed, but not of the other two.

Exercise 8.3 (numbers 6-10 include some of the non-GCSE special meanings discussed above)

Translate into English:

1 οὗτος ὁ παῖς φαίνεται μῶρος εἶναι.
2 ποῦ ἐστιν ἡ χώρα ἧς ἄρχεις;
3 οἱ μὲν λόγοι παύονται, ὁ δὲ πόλεμος ἄρχεται.
4 ὅδε ὁ γέρων φαίνεται σοφώτατος εἶναι.
5 οἱ ἵπποι ὑπὸ τῶν νεανιῶν ἐλύοντο.
6 ὁ νεανίας τὸν δοῦλον λύεται.
7 ἆρ' ἐφύγετε τῷ ἄρχοντι πειθόμενοι, ὦ πολῖται;
8 ἐκείνη ἡ παῖς πολλὰ ἆθλα ἀεὶ φέρεται.
9 πάντες οἱ πολῖται τοῖς νόμοις πείθονται.
10 αἱ γυναῖκες οὐκ ἐθέλουσιν ἐκείνῳ τῷ ἀνδρὶ πείθεσθαι.

• Some verbs are only (or almost always) found in the middle form. These behave as if they were active. They roughly correspond to Latin deponent verbs. Eleven common middle or deponent verbs are:

1 αἰσθάνομαι   I perceive, I notice
2 ἀποκρίνομαι   I answer, I reply
3 βούλομαι*   I want, I wish
4 γίγνομαι   I become, I happen
5 δέχομαι   I receive
6 ἕπομαι   I follow (+ *dat*)
7 ἔρχομαι†   I come, I go
8 μάχομαι   I fight
9 ὀργίζομαι   I get angry (with, + *dat*)
10 πορεύομαι   I march, I travel
11 πυνθάνομαι   I enquire; I ascertain, I find out (by enquiry)

* βούλομαι is stronger in than ἐθέλω, which often means only *be willing* rather than positively *want*

† ἔρχομαι is the present tense of the irregular verb whose irregular second (strong) aorist active ἦλθον we have already met

(In a few of these cases, an active form does exist but is less common: e.g. ὀργίζω = *I anger [someone]*. With some others an active form probably once existed, but has dropped out of use.)

• The present infinitive and participle (like the present and imperfect tenses) have exactly the same form in the middle and the passive voice: infinitive -εσθαι, participle -ομενος -η -ον.

• There is also a middle imperative:
sg παύου   cease!
pl παύεσθε

Exercise 8.4

Translate into English:
1 ὁ γίγας τοὺς ἄνδρας αἰσθανόμενος ὀργίζεται.
2 ἆρα βούλεσθε ἀκούειν τοὺς τοῦ ποιητοῦ λόγους;
3 αἱ γυναῖκες τῷ στρατῷ ἕπονται.

4   οἱ πολέμιοι πρὸς τὴν ἡμετέραν χώραν νῦν πορεύονται.
5   ὁ γέρων αἰσθάνεται τὸν δοῦλον φεύγοντα.
6   θαυμάζομεν τοὺς σοφώτατα ἀποκρινομένους.
7   ὁ διδάσκαλος τὰ γιγνόμενα ἀεὶ πυνθάνεται.
8   οἱ ἐν τῷ ἀγῶνι δραμόντες ἆθλα δέχονται.
9   οἱ στρατιῶται διὰ τῆς ὕλης ἐπορεύοντο.
10   μετὰ δέκα ὥρας ἡ μάχη παύεται.

Exercise 8.5

Translate into Greek:
1   The boy becomes* a man.
2   The armies were fighting for ten hours.
3   All the soldiers want to march to the river.
4   That old man is now getting angry.
5   The allies are following our general.

> * *become* (like *be*) takes not a direct object but a *complement* (another nominative)

Exercise 8.6

Plato's Parable of the Cave (1)

Plato believed that there are two levels of reality: the ordinary everyday world we experience with the senses, and an eternal world lying beyond. He saw Socrates as pointing people towards this, and he saw an answer to the relativism of the Sophists in the 'Theory of Forms': the idea that there is an ideal model of every object and quality (a perfect chair, perfect courage) in the eternal world. One of his most famous dialogues The Republic *begins as a typical Socratic search for a definition, in this case of justice. In order to see the problem more clearly, Socrates proposes to talk about justice as it appears in a city-state before going on to justice as it appears in an individual. This provides the cue for Plato to describe his ideal society. During the course of the dialogue Socrates tells a parable to explain why the true nature of reality is not obvious to everyone. Plato also intends it as a comment on Socrates' own fate.*

ὁ Σωκράτης εἶπεν, "εἰ βούλῃ περὶ τοῦ ἡμετέρου βίου μανθάνειν, τόδε τὸ εἴδωλον παρέχω. οἱ ἄνθρωποί εἰσιν ὥσπερ ἐν ἄντρῳ τινὶ ὑπὸ τῇ γῇ καθίζοντες. καὶ ἐκεῖ ἐκ παίδων ἀναγκάζονται μένειν. τά τε ἄρθρα καὶ αἱ κεφαλαὶ αὐτῶν ἐν δεσμοῖς ἔχονται. τὰς οὖν κεφαλὰς οὐχ οἷοί τ᾽ εἰσὶ
5   τρέπειν, γιγνώσκοντες οὐδὲν ἄλλο ἢ τὰ πρὸ αὐτῶν. καὶ οὕτως ἀεὶ μένουσιν. ἔστι μέντοι ἐν τῷ ἄντρῳ, ὄπισθε τῶν ἐκεῖ καθιζόντων, πῦρ

	εἴδωλον -ου τό	image
	ὥσπερ	as if, just like (*here* people ...)
	ἄντρον -ου τό	cave
	ἐκ παίδων	from childhood
3	ἄρθρον -ου τό	limb
	δεσμός -οῦ ὁ	chain
	τρέπω	I turn
	πρό	in front of (+ *gen*)
	ὄπισθε	behind (+ *gen*)

μέγιστον, ὃ παρέχει φῶς αὐτοῖς. καὶ <u>μεταξὺ</u> τοῦ πυρὸς καὶ τῶν ἀνθρώπων
ἐστὶν ὁδός, καὶ <u>παρὰ</u> ταύτην <u>τειχίον</u>. <u>ὄπισθε</u> τοῦ τειχίου βαίνουσί τινες
ἀνδριάντας φέροντες καὶ ζῷα λίθου καὶ ἄλλα <u>παντοῖα</u>. πάντα ταῦτα, τοῦ
10 τειχίου <u>ὑπερέχοντα</u>, σκιὰς βάλλει (οὕτως καὶ οἱ <u>θαυματοποιοὶ</u> πολλάκις
πράσσουσιν). οἱ ἐν τῷ <u>ἄντρῳ</u> καθίζοντες οὐδὲν ἄλλο γιγνώσκουσιν ἢ τὰς
σκιὰς ἃς τὸ πῦρ βάλλει. ἰδόντες μέντοι τὰς σκιάς, πιστεύουσιν αὐταῖς. τὸ
γὰρ τῶν σκιῶν <u>εἴδωλον</u> τοῖς ἐν τῷ ἄντρῳ ἐστὶν ὁ <u>κόσμος</u>."

	φῶς φωτός τό	light
	μεταξύ	between (+ *gen*)
	παρά	(+ *acc*) alongside
	τειχίον -ου τό	wall
8	ὄπισθε	behind (+ *gen*)
	ἀνδριάς -άντος ὁ	statue (of a person)
	παντοῖος -α -ον	of all kinds
	ὑπερέχω	I project above (+ *gen*)
	σκιά -ᾶς ἡ	shadow
10	θαυματοποιός -οῦ ὁ	puppeteer (*using shadows behind translucent screen*)
	ἄντρον -ου τό	cave
	εἴδωλον -ου τό	image
	κόσμος -ου ὁ	world, universe

Exercise 8.7

Plato's Parable of the Cave (2)

ὁ μὲν οὖν Σωκράτης ταῦτα περὶ τῶν ἐν τῷ <u>ἄντρῳ</u> εἶπεν. ὁ δὲ <u>Γλαύκων</u>
πάντα ἀκούσας, "δεινόν ἐστι τὸ <u>εἴδωλον</u>, καὶ δεινοὶ οἱ ἄνθρωποι περὶ ὧν
λέγεις." "εἰσὶν <u>ὥσπερ</u> ἡμεῖς," εἶπεν ὁ Σωκράτης, "τί γὰρ ἄλλο
γιγνώσκουσιν ἢ τὰς <u>σκιὰς</u> ἃς τὸ πῦρ βάλλει;" "οὐδὲν ἄλλο γιγνώσκειν
5 οἷοί τ᾽ εἰσιν, ἐπεὶ ἀναγκάζονται τά τ᾽ <u>ἄρθρα</u> καὶ τὰς κεφαλὰς ἀεὶ ἐν
<u>δεσμοῖς</u> ἔχειν."

καὶ ὁ Σωκράτης εἶπεν, "οὗτοι νῦν πρὸς σκιὰς <u>βλέπουσιν</u> καὶ οὐδὲν ἄλλο.
<u>ὑπολάμβανε</u> δὲ τόδε· λύεταί τις τῶν ἐκεῖ καθιζόντων ἀπὸ τῶν δεσμῶν,
καὶ τὴν κεφαλὴν <u>τρέψας</u> προσβαίνει πρὸς τὸ πῦρ· τί οὖν πράξει; καίπερ
10 πρῶτον <u>τυφλὸς</u> ὢν διὰ τὸ τοῦ πυρὸς <u>φῶς</u>, μετὰ ὀλίγον χρόνον τὴν περὶ
τοῦ πυρὸς καὶ τῶν σκιῶν <u>ἀλήθειαν</u> εὑρήσει. καὶ πάντα ταῦτα αὐτῷ νῦν

	ἄντρον -ου τό	cave
	Γλαύκων -ωνος ὁ	Glaucon (*friend taking part in dialogue with Socrates*)
	εἴδωλον -ου τό	image
	ὥσπερ	just as, just like
4	σκιά -ᾶς ἡ	shadow
	ἄρθρον -ου τό	limb
	δεσμός -οῦ ὁ	chain
	βλέπω	I look (at, + πρός + *acc*)
	ὑπολαμβάνω	I imagine
9	τρέπω ἔτρψα	I turn
	τυφλός -ή -όν	blind
	φῶς φωτός τό	light
	ἀλήθεια -ας ἡ	truth

μῶρα ἐστίν. καὶ ἐκ τοῦ <u>ἄντρου</u> ἐξελθών, πρῶτον μὲν αὖθις <u>τυφλὸς</u> ὢν
διὰ τὸ τοῦ <u>ἡλίου</u> φῶς, ἔπειτα δὲ <u>βλέψει</u> πρὸς τοὺς ἀνθρώπους καὶ τὰ τῆς
γῆς καὶ τὰ τοῦ οὐρανοῦ. καὶ τέλος, τὴν <u>ἀληθινὴν</u> οἰκίαν γνοὺς καὶ εἰς
15   τὸ ἄντρον αὖθις εἰσελθών, λέξει τοῖς ἄλλοις περὶ τοῦ <u>κόσμου</u> καὶ περὶ
τοῦ ἀληθινοῦ φωτός. καὶ <u>ἐθελήσει</u> τοὺς δεσμοὺς αὐτῶν λύειν, καὶ
κελεύσει πάντας ἐκ τοῦ ἄντρου εἰς τὸν κόσμον φεύγειν· οἱ δὲ <u>οὐδαμῶς</u>
τοῦτο πράξουσιν. <u>μᾶλλον</u> γὰρ ἐθέλουσι πρὸς σκιὰς βλέπειν· καὶ πάντα τὰ
λεγόμενα αὐτοῖς μῶρά ἐστίν. ὥστε τέλος τὸν ἄγγελον διώξουσιν ὡς ἄξιον
20   ὄντα θανάτῳ κολάζεσθαι."

	ἄντρον -ου τό	cave
	τυφλός -ή -όν	blind
	ἥλιος -ου ὁ	sun
	βλέπω	I look (at, + πρός + *acc*)
14	ἀληθινος -η -ον	true
	κοσμος -ου ὁ	world
	ἐθελήσω	(*future of* ἐθέλω)
	οὐδαμῶς	in no way
	μᾶλλον	more, rather

Aorist middle

• In the aorist (unlike the present and imperfect) there are separate forms for the middle, as distinct from the passive.

• Within the aorist middle (as with the aorist active) there are separate forms for first (weak) and second (strong) aorist, but the amount of new material to be learned is very limited, and the tenses are formed by the usual building-block method.

• The first (weak) aorist middle (corresponding to the active ἔπαυσα) is predictably formed from: - augment
    - aorist stem (normally = present stem + sigma)
    - endings that mostly include alpha (like the corresponding active), and are
variants of the usual historic middle/passive ones (-αμην etc rather than -ομην etc). Hence:

first (weak) aorist middle:

sg	1	ἐπαυσ-άμην	I ceased (stopped myself)
	2	ἐπαύσ-ω*	you (*sg*) ceased
	3	ἐπαύσ-ατο	he/she/it ceased
pl	1	ἐπαυσ-άμεθα	we ceased
	2	ἐπαύσ-ασθε	you (*pl*) ceased
	3	ἐπαύσ-αντο	they ceased

* because -ω represents an earlier form -ασο (the sigma has dropped out, and the two vowels have combined), this ending too includes alpha, but in concealed form. This -ω ending must of course be carefully distinguished from the first person singular ending of some active tenses. (The -ου of the equivalent part of the imperfect middle/passive likewise represents an earlier form -εσο.)

participle παυσάμενος -η -ον   having ceased

Note that the middle παύομαι is often followed by a participle:

ἐπαύσαντο τρέχοντες   they stopped running

Or by a genitive (*cease from* - remember that *from* is a normal meaning of the genitive):

ἐπαύσαντο τῆς μάχης   they ceased from battle (*i.e.* stopped fighting)

• The second (strong) aorist middle (corresponding to the active ἔλαβον) is even more straightforward, and is predictably formed from:

      - augment
      - (second [strong]) aorist stem
      - historic middle/passive endings. Hence:

second (strong) aorist middle:

sg	1	ἐλαβ-όμην	I took for myself*
	2	ἐλάβ-ου	you (*sg*) took for yourself
	3	ἐλάβ-ετο	he/she/it took for himself/herself/itself
pl	1	ἐλαβ-όμεθα	we took for ourselves
	2	ἐλάβ-εσθε	you (*pl*) took for yourselves
	3	ἐλάβ-οντο	they took for themselves

      * another meaning of the middle of λαμβάνω is *take hold of, grasp,* followed by the genitive

      participle   λαβόμενος -η -ον   having taken for oneself

• Each type of aorist middle has the same stem as the equivalent aorist active: hence e.g.

active	*middle*
ἔπεμψα	ἐπεμψάμην
ἔμαθον	ἐμαθόμην

• Just as, in the active, the second (strong) aorist ἔλαβον needs to be distinguished carefully from the imperfect ἐλάμβανον (the two tenses having the same endings but different stems), so too the aorist ἐλαβόμην needs to be distinguished from the imperfect ἐλαμβανόμην. But whereas ἐλαμβανόμην can be middle or passive, ἐλαβόμην is used only for the middle.

• Many of the middle verbs (i.e. deponents, and those with a special sense in the middle) form their aorists in an entirely predictable way. The following have first (weak) aorists that make the same slight adjustment to the stem (to accommodate the added sigma) as we have seen with the future and the aorist active:

present	*aorist*	*aorist stem*	
ἄρχομαι	ἠρξάμην	ἀρξ-	I began
δέχομαι	ἐδεξάμην	δεξ-	I received

A few deponent verbs have a first (weak) aorist with slight irregularity:

ἀποκρίνομαι	ἀπεκρινάμην	ἀποκριν-	I answered, I replied
μάχομαι	ἐμαχεσάμην	μαχεσ-	I fought

• Other deponent verbs have a second (strong) aorist, with (as usual) telescoping or alteration of the stem:

αἰσθάνομαι	ἠσθόμην	αἰσθ-	I perceived
γίγνομαι	ἐγενόμην	γεν-	I became, I happened
ἕπομαι	ἑσπόμην	ἑσπ-	I followed
πυνθάνομαι	ἐπυθόμην	πυθ-	I enquired; I found out

• Note a peculiarity in the formation of πείθομαι (*I obey*). The active πείθω has a first (weak) aorist ἔπεισα, but the middle has a second (strong) aorist ἐπιθόμην.

Exercise 8.8

Translate into Greek:
1   They perceived.
2   You (*sg*) received.
3   We became.
4   You (*pl*) found out.
5   He fought.

Exercise 8.9

Translate into English:
1   ἐδεξάμεθα ἐκεῖνον τὸν αἰχμάλωτον ὡς φίλον γενόμενον.
2   ἡ ναυμαχία καίπερ μακρὰ οὖσα τέλος ἐπαύσατο.
3   ἡ ἐν τῷ λιμένι μάχη τότε ἤρξατο.
4   ὁ παῖς ὁ εὖ δραμὼν ἐδέξατο τὸ ἄθλον.
5   διὰ τί οὐκ ἀπεκρίνασθε, ὦ ἄνδρες;
6   ὁ περὶ τοῦ πολέμου πυθόμενος σοφός ἐστιν.
7   δέκα ὥρας ἐν τῇ νήσῳ ἐμαχεσάμεθα.
8   τίς εἶδε τὴν τὸν χρυσὸν δεξαμένην;
9   οἱ τοῦ γέροντος δοῦλοι ἐλάβοντο τοῦ σίτου.
10   πάντες οἱ στρατιῶται τῷ στρατηγῷ τῷ ἀνδρείῳ ἐπίθοντο.

Exercise 8.10

Translate into Greek:
1   After three days the battle ceased.
2   The girls finally received the money.
3   The disease began here.
4   The soldiers fought bravely on the island.
5   None of the prisoners of war replied.

Exercise 8.11

The Magic Ring

Would people be just if they could be unjust and sure of getting away with it? While exploring this question in Plato's Republic, *Socrates' companion Glaucon (Plato's brother) tells the following story, to illustrate his view that justice is simply a matter of self-interest and convenience.*

ἦν δε <u>ποτε</u> <u>ποιμήν</u> τις <u>Γύγης</u> ὀνόματι, δοῦλος ὤν· ὁ δὲ δεσπότης αὐτοῦ
<u>βασιλεὺς</u> τῆς <u>Λυδίας</u> ἦν. καὶ ἐν ἐκείνῃ τῇ χώρᾳ <u>σεισμὸς</u> ἦν. διὰ ταῦτα
<u>χάσμα</u> ἐν τῇ γῇ ἐγένετο ἐγγὺς τοῦ ἀγροῦ ἐν ᾧ ὁ Γύγης τὰ <u>πρόβατα</u>

	ποτε	once
	ποιμήν -ένος ὁ	shepherd
	Γύγης -ου ὁ	Gyges
	βασιλεύς ὁ	king
2	Λυδία -ας ἡ	Lydia
	σεισμός -οῦ ὁ	earthquake
	χάσμα -ατος τό	chasm, gaping hole
	πρόβατα -ων τά	sheep

ἐφύλασσεν. θαυμάσας δὲ ὁ ποιμὴν εἰς τὸ χάσμα κατέβη, καὶ ἐκεῖ εἶδεν
5 ἵππον ξύλινον κοῖλον, ἐν ᾧ ἦν νεκρὸς μέγιστος. οὗτος δὲ γυμνὸς ἦν, οὔτε
ἱμάτιον ἔχων οὔτ' ἄλλο οὐδὲν πλὴν δακτυλίου. ὁ δὲ ποιμὴν λαβὼν τὸν
δακτύλιον ἐξῆλθεν αὖθις ἐκ τοῦ χάσματος, καὶ πρὸς τὸ ἔργον ἐτρέπετο.
καὶ οὐ διὰ πολλοῦ πρὸς τοὺς φίλους ἐλθών, ηὗρεν αὐτοὺς περὶ ἑαυτοῦ
διαλεγομένους· οὐ γὰρ εἶδον αὐτόν, διὰ τὸν θαυμάσιον δακτύλιον. ὁ δὲ
10 Γύγης, "διὰ τί," ἔφη, "διαλέγεσθε περὶ ἐμοῦ, ὥσπερ ἀπόντος; πάρειμι γὰρ
αὐτός, καὶ πολλὰ καὶ θαυμάσια ὑμῖν λέξω." οἱ δὲ ἑταῖροι θαυμάσαντες
εἶπον, "ποῦ εἶ; τὴν γὰρ φωνὴν ἀκούομεν, ἰδεῖν δ' οὐχ οἷοί τ' ἐσμέν". ὁ δὲ
ποιμὴν (συνετὸς γὰρ ἦν) οὐδὲν ἀπεκρίνατο, ἀλλὰ σιγῇ ἀπῆλθεν· ὥστε οἱ
ἄλλοι, ἐπεὶ οὐδὲν ἔτι ἤκουον, εἶπον, "οὐδεὶς πάρεστιν· ἀπάτη οὖν ἦν". ὁ
15 δὲ Γύγης, τοσαύτην τέχνην εὑρών (ἀφανὴς γὰρ ἐγένετο τὸν δακτύλιον
περὶ τοῦ δακτύλου ἔχων), εἰς τὴν οἰκίαν τὴν πολίτου τινὸς πλουσίου
λάθρα εἰσῆλθεν. χρυσὸν οὖν καὶ πολλὰ ἄλλα ἔκλεψεν. οὐδεὶς γὰρ
ἐκώλυσεν. καὶ τοιαῦτα πολλάκις ἔπρασσεν, ὥστε πλουσιώτατος ἐγένετο.
τέλος δ' εἰς τὰ βασίλεια εἰσῆλθεν. οὔτε γὰρ οἱ φύλακες εἶδον αὐτὸν οὔτε
20 ὁ βασιλεύς. τοῦτον οὖν ἀποκτείνας καὶ τὴν γυναῖκα αὐτοῦ ὑβρίσας τὴν
ἀρχὴν αὐτὸς ἔλαβεν. οὕτως οὖν πάντων ἀνθρώπων κάκιστος ἐγένετο. τί
οὖν, ὦ Σώκρατες, ἀπὸ τούτου τοῦ μύθου μανθάνομεν; ἆρ' οὐχ ὁ δίκαιος,
περὶ οὗ ἀεὶ λέγεις, τοῦτον τὸν δακτύλιον ἔχων τοιαῦτα πράξει καὶ
αὐτός;

	ξύλινος -η -ον	made of wood
	κοῖλος -η -ον	hollow
	γυμνός -ή -όν	naked
	ἱμάτιον -ου τό	cloak
6	πλήν	except (+ *gen*)
	δακτύλιος -ου ὁ	ring
	τρέπομαι	I turn my attention to
	οὐ διὰ πολλοῦ	not long afterwards
	ἑαυτοῦ	himself (*gen*)
9	διαλέγομαι	I have a conversation
	θαυμάσιος -α -ον	miraculous
	ἑταῖρος -ου ὁ	comrade, companion
	ἰδεῖν	(*irreg inf*) to see
	συνετός -ή -όν	clever
14	ἀπάτη -ης ἡ	trick, illusion
	τέχνη -ης ἡ	skill
	ἀφανής	invisible
	δάκτυλος -ου ὁ	finger
	λάθρα	secretly
19	βασίλεια -ων τά	palace
	οὔτε ... οὔτε	neither ... nor
	βασιλεύς ὁ	king
	ὑβρίζω ὕβρισα	(*here*) I rape
	ἀρχή -ῆς ἡ	power, throne
21	κάκιστος -η -ον	(*irreg superlative*) worst
	ἆρ' (= ἆρα) οὐ ... ;	surely?

Aorist passive

• As we saw, in the aorist there are separate forms for middle and for passive.

• The distinction between first (weak) and second (strong) aorist - which is so important in the active and middle - does not really apply to the passive: all aorist passives have the same endings.

• The aorist passive normally has a stem ending in theta: this theta is the mark of a distinctively passive tense. Some verbs with a first (weak) aorist insert a sigma before the theta: hence the aorist passive stem of παύω is παυσθ-.

• In one important respect the aorist passive is unusual. Although its meaning is passive, its form resembles that of an active tense: its endings are identical to those of the root aorist active ἔβην (see page 28). Hence:

aorist passive:

sg	1	ἐπαύσθ-ην	I was stopped
	2	ἐπαύσθ-ης	you (*sg*) were stopped
	3	ἐπαύσθ-η	he/she/it was stopped
pl	1	ἐπαύσθ-ημεν	we were stopped
	2	ἐπαύσθ-ητε	you (*pl*) were stopped
	3	ἐπαύσθ-ησαν	they were stopped

• However many verbs do not insert the sigma before the theta: so for example the aorist passive of λύω is ἐλύθην. But this is not a major problem: as always, common examples quickly become familiar (and with some verbs - including παύω itself - Greek authors vary in whether or not they put in the sigma). Details can easily be checked in the full list of verbs in the Reference Grammar (pages 218-20), as can the irregular aorist passive stems of some verbs, especially those with a second (strong) aorist active - note here:

		aorist	*aorist passive*
ἄγω	I lead	ἤγαγον	ἤχθην
λαμβάνω	I take	ἔλαβον	ἐλήφθην
λέγω	I say, I speak	εἶπον	ἐρρήθην
φέρω	I carry	ἤνεγκα	ἠνέχθην

Exercise 8.12

Translate into Greek:
1 I was saved.
2 It was thrown.
3 We were seized.
4 You (*sg*) were left.
5 They were persuaded.

• The resemblance (in form, not meaning) of the aorist passive to an active tense applies also to its participle. Other middle and passive participles are 2-1-2 in declension (e.g. παυόμενος -η -ον). But the aorist passive participle is 3-1-3, like an active participle (e.g. παύων -ουσα -ον, with masculine/neuter stem παυοντ-). Hence:

aorist passive participle: (basic aorist passive stem παυσθ- ; masculine/neuter genitive
stem of participle παυσθεντ-)

having been stopped

		masculine	*feminine*	*neuter*
sg	nom	παυσθείς	παυσθεῖσ-α	παυσθέν
	acc	παυσθέντ-α	παυσθεῖσ-αν	παυσθέν
	gen	παυσθέντ-ος	παυσθείσ-ης	παυσθέντ-ος
	dat	παυσθέντ-ι	παυσθείσ-η	παυσθέντ-ι
pl	nom	παυσθέντ-ες	παυσθεῖσ-αι	παυσθέντ-α
	acc	παυσθέντ-ας	παυσθείσ-ας	παυσθέντ-α
	gen	παυσθέντ-ων	παυσθεισ-ῶν	παυσθέντ-ων
	dat	παυσθεῖσι(ν)	παυσθείσ-αις	παυσθεῖσι(ν)

• There is very little new learning here, if you compare this to an active participle such as παύων or
παύσας. Given the nominative singulars and genitive stem, it is easy to work out the other bits. The
masculine is normal third declension, with usual adjustment to the dative plural (here for παυσθεντσι). The
feminine is first declension, adding - compare present active παύουσα, first (weak) aorist active παύσασα
- a syllable ending in sigma (here -εισ-)*, then endings like θάλασσα. The neuter is a predictable neuter
variant of the masculine, with nominative/accusative singular a shortened form of the stem: compare present
active παύον, first (weak) aorist active παύσαν.

(* The dative plural of the masculine provides a clue to the extra syllable in the feminine: hence
παύουσι(ν) gives παύουσα, παύσασι(ν) gives παύσασα, and παυσθείσι(ν) gives παυσθεῖσα.)

• Whatever form the stem for the tense has (extra sigma or not, or other irregularities), the participle follows
suit. Hence from ἐλύθην the participle is λυθείς -εῖσα -έν (basic aorist passive stem λυθ-; masculine/
neuter genitive stem of participle λυθεντ-), and from ἐλήφθην the participle is ληφθείς -εῖσα -έν (basic
aorist stem ληφθ-; masculine/neuter genitive stem of participle ληφθεντ-).

• A few verbs do not have the theta on the aorist passive stem, but the tense and participle endings are added
as usual:

		aorist passive	*aor pass stem*	*participle*
θάπτω	I bury	ἐτάφην	ταφ-	ταφείς -εῖσα -έν (ταφεντ-)
κλέπτω	I steal	ἐκλάπην	κλαπ-	κλαπείς -εῖσα -έν (κλαπεντ-)

And a similar one you have not met before:

κόπτω	I cut (down)	ἐκόπην	κοπ-	κοπείς -εῖσα -έν (κοπεντ-)

Exercise 8.13

Give the Greek for:

1   Having been hindered (*m nom pl*)
2   Having been heard (*f acc sg*)
3   Having been announced (*n nom pl*)
4   Having been forced (*m acc sg*)
5   Having been saved (*f nom pl*)

Exercise 8.14

Translate into English:

1   ἡ ἐκκλησία τῇ νυκτὶ ἐπαύσθη.
2   ὁ ἵππος, ὑπὸ τῆς παιδὸς λυθείς, ἐκ τοῦ ἀγροῦ ἐξέδραμεν.

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3   ὁ χρυσὸς ὑπὸ τῶν πολεμίων ἐλήφθη.
4   ὁ στρατός, τῷ ποταμῷ κωλυθείς, ἐν τῷ στρατοπέδῳ ἔμενεν.
5   ὁ ἄγγελος ὁ πρὸς τὴν κώμην πεμφθεὶς νῦν πάρεστιν.
6   τίνες εἰσιν οἱ νεκροὶ οἱ ἐνθάδε ταφέντες;
7   πάντα τὰ δένδρα ὑπὸ τῶν αἰχμαλώτων ἐκόπη.
8   πᾶσαι αἱ ὑπὸ τῶν πολεμίων ληφθεῖσαι μετὰ δύο ἡμέρας ἐλύθησαν.
9   αἱ ἐπιστολαί οὕτω σοφῶς ἐκρύφθησαν ὥστε οὐδεὶς ηὗρεν.
10   οἱ ὑπὸ τοῦ γίγαντος διωχθέντες ἀπὸ τῆς νήσου ἔφυγον.

Exercise 8.15

Translate into Greek:
1   The battle was stopped by the allies' general.
2   The lion, when it had been released by the slave, ran towards the village.
3   Those soldiers were not hindered by the sea.
4   The boy who had been released was sent to the doctor's house.
5   All the women who had been chased out of their houses fled into the marketplace.

Future middle and passive

• In the present tense, the active παύω has the corresponding form παύομαι, which can be either middle or passive (decided by context). In the future tense, the active παύσω likewise has a corresponding form παύσομαι, but this is used *for the middle only.*

future middle:

sg	1	παύσ-ομαι	I shall cease (stop myself)
	2	παύσ-η	you (*sg*) will cease
	3	παύσ-εται	he/she/it will cease
pl	1	παυσ-όμεθα	we shall cease
	2	παύσ-εσθε	you (*pl*) will cease
	3	παύσ-ονται	they will cease

participle: παυσόμενος -η -ον   about to cease

• The future passive is formed from the the aorist passive stem (which as we saw normally ends in theta, with or without preceding sigma). It then adds -ησ- (introducing a further sigma) before the normal middle/passive primary endings:

future passive:

sg	1	παυσθήσ-ομαι	I shall be stopped
	2	παυσθήσ-η	you (*sg*) will be stopped
	3	παυσθήσ-εται	he/she/it will be stopped
pl	1	παυσθησ-όμεθα	we shall be stopped
	2	παυσθήσ-εσθε	you (*pl*) will be stopped
	3	παυσθήσ-ονται	they will be stopped

participle: παυσθησόμενος -η -ον   about to be stopped

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• Correspondingly for a verb which does not insert sigma before theta, the future passive λυθήσομαι is formed from the aorist passive ἐλύθην; and for an irregular verb the future passive ληφθήσομαι is formed from the aorist passive ἐλήφθην. (Again, forms such as this can easily be looked up in the Reference Grammar: the commoner ones will quickly become familiar.)

• These tenses are formed by the familiar building-block method. With the vast majority of verbs the theta is there as a marker of the distinctively passive forms of the aorist and future. Sometimes slight adjustment to the stem is needed to accommodate the theta: so for example the future passive of διώκω is διωχθήσομαι (the aspiration spreads from the theta to convert kappa into chi: this is standard when a consonant which has an aspirated equivalent available comes before another already aspirated).

• Deponent verbs (and verbs with a special meaning in the middle) usually have as their future the middle form. This is normally easy to work out (either completely regular, or with the slight adjustment to the stem - to accommodate the added sigma - which is already familiar from the future and first aorist active). Hence:

present	future	
ἄρχομαι	ἄρξομαι	I shall begin
δέχομαι	δέξομαι	I shall receive
ἕπομαι	ἕψομαι	I shall follow
πορεύομαι	πορεύσομαι	I shall march

A few verbs, whilst still adding the usual future middle endings, make greater changes to the stem:

αἰσθάνομαι	αἰσθήσομαι	I shall perceive
γίγνομαι	γενήσομαι	I shall become, I shall happen
πυνθάνομαι	πεύσομαι	I shall enquire

Exercise 8.16

Translate into Greek:
1   You (*sg*) will begin.
2   We shall be hindered.
3   He will perceive.
4   They will be chased.
5   You (*pl*) will follow.

Exercise 8.17

Translate into English:
1   τί νῦν γενήσεται, ὦ στρατηγέ;
2   οἱ ἄρχοντες οὐ δέξονται ταῦτα τὰ δῶρα.
3   οὗτοι οἱ ἄνδρες τῷ ποταμῷ οὐ κωλυθήσονται.
4   ποῦ εἰσιν οἱ στρατιῶται οἱ ἡμῖν ἑψόμενοι;
5   τίνες εἰσὶν οἱ αἰχμάλωτοι οἱ νῦν λυθησόμενοι;

Exercise 8.18

Translate into Greek:
1   When will the war cease?
2   This horse will not be released.
3   The soldiers will march towards the sea.
4   The men who are running away will be stopped by the giant.
5   Those women will receive prizes.

Revision checkpoint

Make sure you know:
• the middle voice (with the various jobs it does) and deponent verbs
• the distinction between the tenses where the middle and passive forms are the same
(present and imperfect), and those where there are separate forms for each (future and aorist)
• the two types of aorist middle: first (weak) and second (strong)
• aorist passive (theta as marker, quite often preceded by sigma; resemblance in form to an
active tense)
• future middle and passive
• the building-block method by which the tenses are constructed

Exercise 8.19

Antigone

*The theme of unwritten or natural laws (rules and obligations above and beyond the laws of any particular
society) is central to* Antigone, *a famous tragic drama by Sophocles. The story forms part of a cycle of
myths about the royal family of Thebes (a city in central Greece) in the distant past. Oedipus, son of the
royal house, was abandoned in infancy because of a dreadful prophecy from the gods, but survived and
unknowingly killed his own father Laius and married his own mother Jocasta. Problems continued in the
next generation, with Oedipus' children (also of course his half-brothers and half-sisters). His daughter
Antigone defies the law of the state because of the obligation to her brother Polyneices dictated by the
unwritten laws of the gods.*

μετὰ δὲ τὸν τοῦ <u>Οἰδίποδος</u> θάνατον, οἱ υἱοὶ δύο ὄντες, ὁ μὲν Ἐτεοκλῆς
ὁ δὲ <u>Πολυνείκης</u> ὀνόματι, πρῶτον μὲν τῆς <u>ἀρχῆς</u> <u>μετέσχον</u> ἐν ταῖς
<u>Θήβαις</u>. ἔπειτα δὲ ἦν ἀγὼν δεινός. ὁ μὲν γὰρ Ἐτεοκλῆς οὐκέτι ἐθέλων τῆς
ἀρχῆς μετέχειν <u>ἐξήλασε</u> τὸν <u>ἀδελφόν</u>. ὁ δ' οὖν Πολυνείκης συμμάχους
5   ηὖρε τοὺς <u>Ἀργείους</u>, καὶ στρατὸν πρὸς τὰς Θήβας ἤγαγεν. ἦν δὲ τότε
πόλεμος, ἐν ᾧ οἱ ἀδελφοὶ <u>ἡγεμόνες</u> τε καὶ στρατηγοὶ ἦσαν, ὁ μὲν
Ἐτεοκλῆς τῶν <u>Θηβαίων</u>, ὁ δὲ Πολυνείκης τῶν Ἀργείων. ἦσαν δὲ ταῖς
Θήβαις ἑπτὰ πύλαι, καὶ ἑκάστη φύλαξ. ὁ δὲ τῆς ἑβδόμης πύλης φύλαξ ὁ
Ἐτεοκλῆς ἦν, καὶ ταύτῃ <u>προσέβαλεν</u> ὁ Πολυνείκης. τῇ δὲ <u>τελευταίᾳ</u> τοῦ
10   πολέμου μάχῃ οἱ μὲν Θηβαῖοι ἀνδρείως ἐμαχέσαντο, οἱ δὲ Ἀργεῖοι
ἔφυγον. οἱ μέντοι ἀδελφοὶ ἀπέκτειναν <u>ἀλλήλους</u>.

	Οἰδίπους -οδος ὁ	Oedipus
	Ἐτεοκλῆς ὁ	Eteocles
	Πολυνείκης ὁ	Polyneices
	ἀρχή -ῆς ἡ	power, rule
2	μετέχω μετέσχον	I share (+ *gen*)
	Θῆβαι -ων αἱ	Thebes
	ἐξελαύνω ἐξήλασα	I drive out
	ἀδελφός -οῦ ὁ	brother
	Ἀργεῖοι -ων οἱ	Argives, men of Argos (*city in southern Greece*)
6	ἡγεμών -όνος ὁ	leader
	Θηβαῖοι -ων οἱ	Thebans, men of Thebes
	προσβάλλω προσέβαλον	I attack (+ *dat*)
	τελευταῖος -α -ον	final
	ἀλλήλους	each other

μετὰ δὲ ταῦτα ὁ μὲν Ἐτεοκλῆς <u>τάφον</u> τε καὶ τιμὴν ἐδέξατο. ὁ δὲ τοῦ
<u>ἀδελφοῦ</u> νεκρὸς ἐν τῷ <u>πεδίῳ</u> ἔμενεν. ὁ γὰρ <u>Κρέων</u>, ὁ τῆς Ἰοκάστης
ἀδελφὸς ἐν ταῖς Θήβαις νῦν ἄρχων, εἶπε τάδε· "οὗτος <u>κάκιστός</u> ἐστι τῶν
15 πολεμίων ὃς τῇ <u>πατρίδι</u> <u>προσβάλλει</u>, βουλόμενος τοὺς φίλους ἀποκτείνειν.
τοὺς οὖν Θηβαίους κελεύω τοῦτον <u>ἄνευ</u> τάφου λείπειν. θανάτῳ δὲ
κολασθήσεται ὁ τὸν νεκρὸν θάψας."

ταῦτα δὲ τοῖς Θηβαίοις ἐφαίνετο <u>ἀδίκως</u> λεχθῆναι. σιγῇ μέντοι τοὺς
λόγους διὰ φόβον ἐδέξαντο. ἡ δ' <u>Ἀντιγόνη</u>, ἡ τῶν ἀποθανόντων <u>ἀδελφή</u>,
20 μαθοῦσα τὴν τοῦ ἀδελφοῦ <u>ἀτιμίαν</u>, οὐκ ἤθελε τῷ <u>τυράννῳ</u> πείθεσθαι.
πάντα οὖν παρασκευάσασα <u>ἔωθεν</u> ἐξῆλθεν ὡς τὸν νεκρὸν θάψουσα.
ἐλήφθη μέντοι ὑπὸ τῶν τοῦ Κρέοντος στρατιωτῶν τὸν νεκρὸν θάψασα,
καὶ <u>παρὰ</u> τὸν τύραννον ἤχθη. ὁ μὲν οὖν Κρέων, "διὰ τί," ἔφη, "ἐμοὶ οὐ
πείθῃ;" ἡ δ' Ἀντιγόνη ἀπεκρίνατο, "οἱ μὲν σοὶ νόμοι <u>ἐφήμεροί</u> εἰσιν, οἱ δὲ
25 τῶν θεῶν ἀεὶ μένουσιν. οὐδεὶς δὲ οἷός τ' ἐστὶ γιγνώσκειν πόθεν ἦλθον,
πότε ἦρξαντο. τούτοις μέντοι τοῖς νόμοις καὶ νῦν καὶ ἀεὶ πείσομαι, τοῖς
<u>ἀγράφοις</u>."

	τάφος -ου ὁ	tomb
	ἀδελφός -οῦ ὁ	brother
	πεδίον -ου τό	plain, open ground
	Κρέων -οντος ὁ	Creon
13	Ἰοκάστη -ης ἡ	Jocasta (*mother and wife of Oedipus*)
	κάκιστος -η -ον	worst
	πατρίς -ίδος ἡ	fatherland, native city
	προσβάλλω προσέβαλον	I attack (+ *dat*)
	ἄνευ	without (+ *gen*)
18	ἀδίκως	unjustly
	Ἀντιγόνη -ης ἡ	Antigone
	ἀδελφή -ῆς ἡ	sister
	ἀτιμία -ας ἡ	dishonourable treatment
	τύραννος -ου ὁ	tyrant, ruler
21	ἔωθεν	at dawn
	παρά	(+ *acc*) before, into the presence of
	ἐφήμερος -ον	of the day, temporary
	ἄγραφος -ον	unwritten

Overview of participles

• You have now met all the participles in common use (shown in the tables below and overleaf).
Participles are one of the most characteristic features of Greek, giving the language immense
flexibility. The two-stage process of understanding what each participle literally means, then
thinking of appropriate English in the context, is crucial to translating successfully.

Summary table of participles (showing masculine nominative singular of each):

	active	*middle*	*passive*
present	παύων	παυόμενος	
future	παύσων	παυσόμενος	παυσθησόμενος
first (weak) aorist	παύσας	παυσάμενος	παυσθείς
second (strong) aorist	λαβών	λαβόμενος	ληφθείς

Full grammar detail and meanings of the participles shown above:

present   *active*   παύων -ουσα -ον *(3-1-3 decl; m/n gen stem* παυοντ-*)*
stopping
(indicative: παύω I stop*)*

               middle/passive   παυόμενος -η -ον *(2-1-2 decl)*
ceasing, stopping oneself *(middle)*; being stopped *(passive)*
(indicative: παύομαι I cease, I stop myself; I am stopped*)*

future   *active*   παύσων -ουσα -ον *(3-1-3 decl; m/n gen stem* παυσοντ-*)*
about to stop
(indicative: παύσω I shall stop*)*

               middle   παυσόμενος -η -ον *(2-1-2 decl)*
about to cease, about to stop oneself
(indicative: παύσομαι I shall cease, I shall stop myself*)*

               passive   παυσθησόμενος -η -ον *(2-1-2 decl)*
about to be stopped
(indicative: παυσθήσομαι I shall be stopped*)*

aorist   *1st (weak) active*   παύσας -ασα -αν *(3-1-3 decl; m/n gen stem* παυσαντ-*)*
having stopped
(indicative: ἔπαυσα I stopped*)*

               1st (weak) middle   παυσάμενος -η -ον *(2-1-2 decl)*
having ceased, having stopped oneself
(indicative: ἐπαυσάμην I ceased, I stopped myself*)*

               2nd (strong) active   λαβών -οῦσα, -όν *(3-1-3 decl; m/n gen stem* λαβοντ-*)*
having taken
(indicative: ἔλαβον I took*)*

               2nd (strong) middle λαβόμενος -η -ον *(2-1-2 decl)*
having taken for oneself
(indicative: ἐλαβόμην I took for myself*)*

               passive   παυσθείς -εῖσα -έν *(3-1-3 decl; m/n gen stem* παυσθεντ-*)*
having been stopped
(indicative: ἐπαύσθην I was stopped*)*

Exercise 8.20

For each of the following participles, state the tense, voice (active, middle or passive), gender, case, and number (singular or plural): e.g. παυσάσαις = *aorist active, feminine dative plural* (sometimes more than one answer is possible, e.g. a form could be masculine or neuter)

1   παύοντες
2   παυούσης
3   παυσθεῖσαν
4   παυσαμένους
5   παύσοντας
6   παυσάντων (*two answers*)
7   παύοντι (*two answers*)

8	παυσομένου	(*two answers*)
9	παυσθησομένων	(*three answers*)
10	παυόμενον	(*six answers*)

Five more adverbs:

1	ἤδη	already
2	λάθρᾳ	secretly
3	οὐδέποτε	never
4	τότε	then, at that time
5	ὕστερον	later

Exercise 8.21 (Revision of participles)

Translate into English:
1 ὁ ταῦτα μαθὼν σοφώτερός ἐστι τῶν ἄλλων.
2 ἆρα οἱ τότε ἄρχοντες γενόμενοι δικαιότεροι ἦσαν ἢ οἱ νῦν;
3 οἱ διὰ τῆς χώρας πορευόμενοι οὐδέποτε τῷ ποταμῷ ἐκωλύθησαν.
4 οὕτως ἀνδρεῖός ἐστιν ὁ τὰς γυναῖκας λάθρᾳ λύσας ὥστε ὑπὸ πάντων
    θαυμάζεται.
5 οἱ πολέμιοι εἰς τὴν θάλασσαν διωχθέντες πάντες ἀπέθανον.
6 ὁ παῖς, καίπερ πολλὰ ἆθλα ἤδη δεξάμενος, ἔτι ἐβούλετο νίκην ἔχειν.
7 αἱ παῖδες τὰς βοὰς αὖθις ἀκούσασαι εἰς τὴν ἀγορὰν εἰσῆλθον.
8 οἱ τὴν τιμὴν οὐκ ἔχοντες πολλάκις τὸν χρυσὸν διώκουσιν.
9 οὗτος ὁ παῖς, τὴν ἐπιστολὴν εὑρών, ὕστερον ἀπέβαλεν.
10 οἱ ξένοι, ἑπτὰ ὥρας ἤδη μαχεσάμενοι, οὐκέτι τῷ στρατηγῷ ἐπείθοντο.

Exercise 8.22

Translate into Greek:
1 The people who were chasing the horse caught it at last.
2 My father, having heard these words, became a soldier again.
3 The slave who had been released travelled for many days.
4 The girls ran away when they were about to be stopped by the old man.
5 The men who had guarded the village never received gifts.

Genitive absolute

• Participle phrases can exist in any grammatical case, the case determined as usual by the
job being done in the sentence:

> οἱ δοῦλοι φεύγοντες τῷ ποταμῷ ἐκωλύθησαν.
> The slaves while running away were hindered by the river.
> (*noun + circumstantial participle, in the nominative as subject*)

> ἆρ' εἶδες τοὺς στρατιώτας τοὺς μαχομένους;
> Did you see the soldiers who were fighting?
> (*noun + defining/attributive participle, in the accusative as object*)

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οὐδὲν ἤκουσα <u>περὶ τοῦ παιδὸς τοῦ τότε πεμφθέντος</u>.
I heard nothing about the boy who had been sent at that time.
(*noun + defining/attributive participle, in the genitive governed by* περί)

πάντες βουλόμεθα δῶρα παρέχειν <u>τοῖς γέρουσιν τοῖς ἐνθάδε μένουσιν</u>.
We all want to provide gifts for the old men who are staying here.
(*noun + defining/attributive participle, in the dative as indirect object*)

But if a participle phrase is unconnected grammatically with the rest of the sentence (merely denoting an 'attendant circumstance', i.e. telling us about something else that was true or applicable at the time) it goes into the genitive: this is called the *genitive absolute*, from the original Latin meaning of 'absolute' as *set free* or *independent* (rather than the modern English meaning *complete* or *utter*). Hence:

<u>τῶν δούλων φευγόντων</u>, οἱ πολῖται οὐδὲν ἤκουσαν.
While the slaves were running away, the citizens heard nothing.

<u>τῶν συμμάχων ἀποπεμφθέντων</u>, οὐκ ἠθέλομεν μάχεσθαι.
Because the allies had been sent away, we did not want to fight.

ταῦτα ἐγένετο <u>τοῦ γέροντος παρόντος</u>.
These things happened with the old man present.

• The genitive absolute corresponds to the ablative absolute in Latin: this is another example of the Greek genitive doing one of the ablative jobs. The Greek genitive absolute is however less common than the Latin equivalent. In Latin many examples of the ablative absolute are made necessary by the limited number of participles available, in particular the lack (for all except deponent verbs) of a perfect active participle (corresponding to the Greek aorist). So *Having done these things, he left* must in Latin be turned round into *With these things having been done, he left* (making the participle passive, and the phrase ablative absolute). In Greek, with the flexibility provided by a full set of participles, there is no need to do this.

Exercise 8.23

Translate into English:
1 τῶν πολεμίων φευγόντων, οὐκέτι ἐν κινδύνῳ ἐσμέν.
2 ταύτης τῆς ὁδοῦ χαλεπῆς οὔσης, ἀναγκαζόμεθα ἄλλην εὑρίσκειν.
3 ὀλίγων ναυτῶν παρόντων, ἄγγελον πρὸς τὸ στρατόπεδον πέμψομεν.
4 τοῦ ὕδατος δεινοῦ ὄντος, ἡ κώμη οὐδενὸς ἄξια ἐστίν.
5 τῆς γυναικὸς ἀποθανούσης, ὁ γέρων μόνος ἦν.
6 οἱ ξένοι πρὸς τὴν ἀγορὰν λάθρᾳ προσῆλθον, οὐδενὸς κωλύοντος.
7 τὸ ναυτικὸν ἐκ τοῦ λιμένος ἐξεπέμφθη, τοῦ στρατηγοῦ κελεύσαντος.
8 τοῦ ποταμοῦ χαλεποῦ ὄντος, ἐγγὺς τῆς κώμης ἐμένομεν.
9 τοῦ διδασκάλου ὀργιζομένου, οἱ παῖδες ἀπέδραμον.
10 τούτων γενομένων, οἱ σύμμαχοι ἀπῆλθον.

Exercise 8.24

Translate into Greek:

1   When the boys had learned the words, the work was not difficult.
2   Our allies being few, we have a new plan.
3   Because the sea was hindering the army, the citizens did not want to fight.
4   While the girls were running away, I heard a shout.
5   When the general had released the prisoners of war, we all went away.

Future tense of *to be*

The future of εἰμί, though active in meaning (*to be* can have no middle or passive sense), resembles a middle in form:

sg	1	ἔσομαι	I shall be
	2	ἔσῃ	you (*sg*) will be
	3	ἔσται*	he/she/it will be
pl	1	ἐσόμεθα	we shall be
	2	ἔσεσθε	you (*pl*) will be
	3	ἔσονται	they will be

> * this has been shortened to aid pronunciation from ἔσεται, the form that might have been predicted

participle: ἐσόμενος -η -ον   about to be

Active verbs with middle-form futures

• Some ordinary verbs use a middle form for their future (with active sense):

present	*future*	
ἀκούω	ἀκούσομαι	I shall hear
βαίνω	βήσομαι	I shall go
γιγνώσκω	γνώσομαι	I shall get to know
διώκω	διώξομαι*	I shall chase, I shall pursue
ἐσθίω	ἔδομαι	I shall eat
λαμβάνω	λήψομαι	I shall take
μανθάνω	μαθήσομαι	I shall learn
πάσχω	πείσομαι†	I shall suffer
φεύγω	φεύξομαι	I shall run away, I shall flee

> * however the active διώξω is also sometimes used
>
> † note that this is identical to the future of πείθομαι (πείσομαι = *I shall obey*), but the context should make clear which it is

• There is no obvious explanation for this: βαίνω and γιγνώσκω are also unusual in having a root aorist active (ἔβην and ἔγνων respectively), but ἀκούω has a perfectly normal first (weak) aorist ἤκουσα (stem ἀκουσ-), and there seems no reason why the future could not be ἀκούσω. Minor peculiarities such as this have to be accepted as part of a language with a rich history: they can be irritating at first, but they can easily be checked in the Reference Grammar (pages 218-20). And because it is very often the commonest words that have irregular features (because they have been bashed about with use), they quickly become

familiar. It is also worth noting here that we have already seen one verb with middle form in the present, active in the aorist: ἔρχομαι, aorist ἦλθον. This pattern of mixed active and middle/deponent forms is broadly comparable to semi-deponent verbs in Latin, e.g. *gaudeo, gaudere, gavisus sum* (active present tense and infinitive, deponent - i.e. passive-form - perfect).

Deponent verbs with passive-form aorists

• As we saw, deponent verbs are middle in form, and therefore normally use the middle versions of the future and aorist forms. But a few of them prefer the passive form for the aorist. Hence:

present	*aorist*	
ὀργίζομαι	ὠργίσθην	I got angry
πορεύομαι	ἐπορεύθην	I marched

• With ὀργίζομαι it is easy to explain this: ὠργίσθην is in origin a genuine passive of the underlying (but rarer) active and transitive verb ὀργίζω = *I anger* (someone); hence *I was angered* (by someone/something) for *I got angry*. Not quite so obvious is πορεύομαι: though it is worth noting here that Greek authors themselves vary, sometimes writing ἐπορεύσαντο rather than ἐπορεύθησαν for *they marched*.

Exercise 8.25

Translate into Greek:
1   We shall hear.
2   They got angry.
3   He will go.
4   You (*pl*) marched.
5   You (*sg*) will learn.

Revision checkpoint

Make sure you know:
• all participles (what they mean and how they decline)
• how the genitive absolute works
• future of *to be*
• active verbs with middle-form futures
• deponent verbs with passive-form aorists

Exercise 8.26

Read the following passage then answer the questions below:

Socrates refuses to join in an illegal trial

Socrates generally avoided public life, but he also believed in the duty of citizens to serve their city when required. He served in the army as a hoplite (heavy-armed infantryman), and was distinguished by his courage, physical resilience, and concern for his comrades. When he became briefly involved in political affairs, his behaviour matched up to his principles. Athenian democracy meant that any adult male citizen might serve his turn as chairman for a day of the Assembly (ἐκκλησία). Socrates happened to be chairman when a controversial matter came before the meeting. In 406 BC (in the closing stages of the Peloponnesian

War: see the next background section) Athens won a naval victory over Sparta and her allies at Arginusae *(islands off modern Turkey). But this was tainted by criticism of the behaviour of the Athenian commanders after the battle. Eight generals (out of ten annually elected to command both land and sea forces) were tried by the Assembly: Socrates alone stood up against a tide of popular indignation and objected to the proposed method of doing this.*

ὁ δὲ Σωκράτης ἦν σοφώτατός τε καὶ <u>ἄριστος</u> τῶν τότε Ἀθηναίων.
καὶ <u>ἐπιστάτης</u> τῆς ἐκκλησίας <u>ποτε</u> ὤν, οὐκ ἠθέλησε τῷ δήμῳ πείθεσθαι,
ὡς βουλομένῳ ὀκτὼ στρατηγοὺς μιᾷ <u>ψήφῳ</u> <u>παρὰ</u> τοὺς νόμους ἀποκτείνειν.
ἦν δὲ τοῖς Ἀθηναίοις νίκη ἐν ναυμαχίᾳ τινὶ πρότερον· οὗτοι μέντοι οἱ
5 στρατηγοὶ οὐχ οἷοί τ' ἦσαν, μεγάλου <u>χειμῶνος</u> γενομένου, τοὺς
Ἀθηναίους <u>ναυαγοὺς</u> σῴζειν. διὰ δὲ τοῦτο ἐβούλετο ὁ δῆμος πάντας
<u>ὁμοίως</u> κολάζειν. καὶ οἱ μὲν πολῖται μάλιστα ὠργίσθησαν διότι ὁ
Σωκράτης οὕτως ἐκώλυεν, καὶ ἐκέλευσαν αὐτὸν <u>ἑαυτοῖς</u> πείθεσθαι.
ὁ δὲ Σωκράτης, "ἀκούετέ μου," ἔφη, "ὦ ἄνδρες Ἀθηναῖοι. τοῦτο γὰρ
10 πράξαντες, <u>ἀδικίας</u> μεγίστης <u>αἴτιοι</u> ἔσεσθε, διότι οὐ δίκαιόν ἐστι τῶν
ὀκτὼ πάντων μιᾷ ψήφῳ θάνατον <u>καταγιγνώσκειν</u>. ἐν γὰρ ταῖς <u>Ἀθήναις</u>
πᾶς ὁ <u>φεύγων</u> χωρὶς <u>δικάζεται</u>." ἐπεὶ μέντοι ὁ Σωκράτης οὐκ ἔπεισε τὴν
ἐκκλησίαν, οἱ στρατηγοὶ μετὰ ὀλίγας ἡμέρας ἀπέθανον.

	ἄριστος -η -ον	best
	ἐπιστάτης -ου ὁ	leader, chairman
	ποτε	(*not in a question*) once
	ψῆφος -ου ἡ	vote
3	παρά	(+ *acc*) contrary to
	χειμών -ῶνος ὁ	storm
	ναυαγός -οῦ ὁ	shipwrecked man
	ὁμοίως	in the same way
	ἑαυτούς -άς	themselves (*reflexive pronoun; no nominative*)
10	ἀδικία -ας ἡ	injustice
	αἴτιος -α -ον	responsible for, the cause of (+ *gen*)
	καταγιγνώσκω	I condemn (someone *gen*) to (a penalty *acc*)
	Ἀθῆναι -ων αἱ	Athens
	φεύγων -οντος ὁ	defendant, person on trial
12	χωρίς	separately
	δικάζω	I try, I judge

(1) How is Socrates described in line 1? (3)
(2) Why is τῷ δήμῳ (line 2) dative? (1)
(3) What did the Assembly want to do (line 3)? (3)
(4) What had the generals been unable to do, and why (lines 4-6)? (4)
(5) What does Socrates say about the proposed course of action (lines 9-11)? (3)
(6) What principle of normal Athenian justice does Socrates appeal to (lines 11-12)? (2)
(7) What was the outcome (lines 12-13)? (4)

20 marks

Note from this passage the word χειμών which means (according to context) *storm* or *winter* (i.e. the stormy season); note also that, although it is a third declension noun ending -ων, the genitive stem is -ων- (as in ἀγών -ῶνος *contest*) rather than the more common -οντ- (as in γέρων, or a participle like παύων).

The 'other' εἶμι: *I shall go*

As well as the very common εἰμί = *I am*, there is another εἶμι (also irregular, but different in conjugation) used as the future of ἔρχομαι (the 'ordinary εἰμί' is shown alongside for comparison:

		'other' εἶμι		*'ordinary' εἰμί*	
sg	1	εἶμι	I shall go	εἰμί	I am
	2	εἶ	you (*sg*) will go	εἶ	you (*sg*) are
	3	εἶσι(ν)	he/she/it will go	ἐστί(ν)	he/she/it is
pl	1	ἴμεν	we shall go	ἐσμέν	we are
	2	ἴτε	you (*pl*) will go	ἐστέ	you (*pl*) are
	3	ἴασι(ν)	they will go	εἰσί(ν)	they are

• Accents distinguish otherwise identical forms: the two first person singulars; and the third person singular *he will go* as against the third person plural *they are*. In the second person singular however the accents too are identical, but context almost always avoids ambiguity.

• The iota characteristic of the plural forms *we shall go* etc is related to the Latin *imus* etc (from *eo, ire*); the two Greek verbs are often referred to by tagging on their Latin equivalents - 'εἰμί *sum*' (*I am*) and 'εἶμι *ibo*' (*I shall go*).

• There is a participle from εἶμι *ibo* in common use. This however normally has a present sense (*going*, rather than *about to go*):

> ἰών, ἰοῦσα, ἰόν (*genitive stem for masculine/neuter* ἰοντ-)   going

This is formed by putting normal present active participle endings onto the stem ἰ-: this one-letter stem distinguishes it from the participle of εἰμί *sum*:

> ὤν, οὖσα, ὄν (*genitive stem for masculine/neuter* ὀντ-)   being

• Similarly εἶμι *ibo* has an infinitive ἰέναι, again normally with present sense; compare εἶναι from εἰμί *sum*.

• Both εἰμί *sum* and εἶμι *ibo* can form compounds. But whereas εἰμί *sum* is compounded with a limited range of prefixes implying staying somewhere (hence e.g. πάρειμι *I am here*, ἄπειμι *I am away*), εἶμι *ibo* can (like ἔρχομαι itself) take a whole range of prefixes denoting motion. Hence for example:

| ἔξιμεν | we shall go out |
| προσιέναι | to go towards |

• The participles of both verbs are often found in compound form, only the iota differentiating them:

| ἀπόντες | being away | (*masculine nominative plural*) |
| ἀπιόντες | going away | (*masculine nominative plural*) |

Six more first declension feminine nouns:

1	ἀρχή, -ῆς ἡ	beginning; power, empire
2	βία -ας ἡ	force, violence
3	γλῶσσα -ης ἡ	tongue; language
4	στρατιά -ᾶς ἡ	army (*synonym of* στρατός)
5	συμφορά -ᾶς ἡ	disaster
6	τύχη -ης ἡ	luck (good or bad), chance

Exercise 8.27

Translate into English:

1   ὁ φύλαξ οὐκ ἀκούσεται ἐκείνους τοὺς λόγους.
2   ἡ πρὸς τὴν θάλασσαν ὁδός, χαλεπὴ ἐσομένη, κωλύσει ἡμᾶς.
3   ἆρα πάντες οἱ ὑμέτεροι σύμμαχοι ἄπεισιν, ὦ πολῖται;
4   μετὰ ὀλίγον χρόνον ὁ ἄγγελος πρὸς τὴν ἀγορὰν προσεῖσιν.
5   ὁ τοῦ δεσπότου υἱὸς βίᾳ ἐκώλυσεν* τοὺς δούλους φεύγειν.
6   τὴν τοῦ κριτοῦ βουλὴν νῦν μαθησόμεθα.
7   ὁ τὴν ἀρχὴν τότε λαβὼν τύχην ἀγαθὴν οὐκέτι ἔχει.
8   ἡ τοῦ ξένου γλῶσσα οὐκ ἐνθάδε διδάσκεται.
9   ἐπεὶ τὸν γέροντα δακρύοντα εἶδεν, ὁ ἄγγελος ἐπαύσατο περὶ τῆς
     συμφορᾶς λέγων.
10 ἡ ἡμέτερα στρατιὰ πρὸς τὴν θάλασσαν ἐπορεύθη.

   * as previously noted, κωλύω + infinitive means *prevent (someone) from (doing)*

Exercise 8.28

Translate into Greek:

1   After the assembly, we shall go to the marketplace.
2   This disaster, which is going to be terrible, will stop the war.
3   The women who are going to learn these things are very clever.
4   Those who are fighting will receive many gifts.
5   The slaves who are going into the house will be released by our master.

Reflexive pronouns

• These are very straightforward, adding relevant parts of αὐτός after the appropriate
personal pronoun, in the singulars (and third person plural) compressed into one word:

first person

		masculine	*feminine*	
sg	acc	ἐμαυτόν	ἐμαυτήν	myself*
	gen	ἐμαυτοῦ	ἐμαυτῆς	
	dat	ἐμαυτῷ	ἐμαυτῇ	
pl	acc	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ourselves*
	gen	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	
	dat	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	*literally me-self, us-selves

second person

		masculine	*feminine*	
sg	acc	σεαυτόν	σεαυτήν	yourself*
	gen	σεαυτοῦ	σεαυτῆς	
	dat	σεαυτῷ	σεαυτῇ	
pl	acc	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς	yourselves*
	gen	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν	
	dat	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς	*literally you-self, you-selves

third person

		masculine	*feminine*	*neuter*	
sg	acc	ἑαυτόν	ἑαυτήν	ἑαυτό	himself, herself, itself
	gen	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	
	dat	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	
pl	acc	ἑαυτούς	ἑαυτάς	ἑαυτά	themselves
	gen	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν	
	dat	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς	

• These pronouns, in their nature as reflexives (denoting that the action is *reflected back* onto the subject), cannot have nominative forms. *The general blamed himself* is reflexive; *The general himself fled* (ὁ στρατηγὸς αὐτὸς ἔφυγεν) is not.

• The ἑ- prefix corresponds to the Latin *se* (which is likewise the same in singular and plural).

• Reflexive pronouns are less common in Greek than in Latin. Where Latin inserts a reflexive accusative in intransitive/reflexive expressions like *he washed (himself), he hid (himself)*, Greek (as we saw) normally just makes the verb middle. The active with the reflexive pronoun is however sometimes used for emphasis.

Third person possessives

As we saw in Chapters 5 and 6, the first and second person pronouns have associated adjectives:

pronoun	*adjective*	
ἐγώ, ἐμέ etc	ἐμός -ή -όν	my
σύ	σός, σή, σόν	your (of you *sg*)
ἡμεῖς	ἡμέτερος -α -ον	our
ὑμεῖς	ὑμέτερος -α -ον	your (of you *pl*)

When used with a noun, these need the article as well, and they sandwich:

> ἡ ἡμέτερα οἰκία
> our house

Though often the article alone is enough, if the context makes the possessive sense obvious:

> ὁ Οἰδίπους τὸν πατέρα ἀπέκτεινεν.
> Oedipus killed his father.

• It would be possible in theory to use the genitive of the pronoun instead of the possessive adjective: *the house of me*. This is intelligible, but unnatural - just as in English. If an adjective is available, it should be used.

• In the third person however there is no Greek adjective meaning *his, her, their* etc in common use, and so (if the article alone is not enough to convey the meaning) you do have to say *the house of him*.

• There is a crucial distinction here between *his/of him(self)* referring back reflexively to the subject, and *his/of him* referring to someone else.

• For the reflexive possessive the appropriate genitive part of ἑαυτον etc is used, and <u>needs to be sandwiched</u> with the article:

ὁ διδάσκαλος ἔπεμψε τὴν ἑαυτοῦ βίβλον.
The teacher sent his own book.

οἱ ναῦται τὸν ἑαυτῶν σῖτον ἔφαγον.
The sailors ate their own food.

• For the non-reflexive possessive the appropriate genitive part of αὐτός is used, and needs the article but must not be sandwiched:

πᾶσαι αἱ γυναῖκες θαυμάζουσι τὴν ἀρετὴν αὐτοῦ.
All the women admire his courage.

οἱ στρατιῶται ἔλαβον τὴν κόρην καὶ τὰ χρήματα αὐτῆς.
The soldiers captured the girl and her money.

• In Latin there is an adjective for the reflexive third person possessive (*suus -a -um*), but not for the non-reflexive (where the genitive of a pronoun must be used, e.g. *eius*, genitive of *is, ea, id*). In Greek the pronoun method has to be used for both versions.

• Because (as we saw) other uses of the Greek reflexive pronouns are relatively uncommon, the third person possessive genitive is the form most frequently met. As with the first and second person possessive adjectives, the third person possessive genitive pronouns are frequently used for emphasis or to express a contrast (where the article alone would not be enough).

Exercise 8.29

Translate into English:

1 οἱ ναῦται οὐκέτι τὸν ἑαυτῶν σῖτον ἤσθιον ἀλλὰ τὸν τοῦ
    αἰχμαλώτου.
2 οἱ σοφοὶ οὐ θαυμάζουσιν ἑαυτούς.
3 ὁ στρατηγὸς τὴν ἑαυτοῦ θυγατέρα ἀπέκτεινεν.
4 ἆρα βούλῃ σώζειν σεαυτόν, ὦ γέρον;
5 ὁ κριτὴς αὐτὸς τὴν ἐπιστολὴν ἔγραψεν.
6 πιστεύω τῷ τε παιδὶ καὶ τῇ μητρὶ αὐτοῦ.
7 ὁ στρατιώτης, ταῦτα μαθών, ἀπέκτεινεν ἑαυτόν.
8 τί νῦν λέξομεν περὶ ἡμῶν αὐτῶν, ὦ πολῖται;
9 τὴν ἐμὴν βίβλον ἔχει ἐκεῖνος, οὐ τὴν ἑαυτοῦ.
10 τὰς βουλὰς αὐτῶν πρότερον γνωσόμεθα ἢ τὰς ἡμετέρας.

Exercise 8.30

Translate into Greek:

1 The woman now wants to save herself.
2 The old man sent his own money to the temple.
3 I heard a story about myself.
4 The girl chases the boy and his horse.
5 Having suffered such a disaster, we do not admire ourselves.

Background: Socrates (3)

As we saw in Chapter 7, Socrates at the end of his life was put on trial, accused of corrupting the young men of the city (apparently taken to mean with dangerous political ideas), and of not believing in the gods the city believed in but introducing new gods of his own. Whether or not the charges were justified, we may wonder why his accusers waited until he was 70, since Socrates as a self-styled 'gadfly' had all his life set out to be provocative.

The answer is that Athens had changed. The confident, relaxed city he had grown up in (with its democratic government and rich cultural life, financed by a firmly controlled empire) had fought and eventually lost the crippling twenty-seven-year Peloponnesian War (431-404 BC) against Sparta and her allies, the other big power block in the Greek world, which had become alarmed at the ambition of Athens. Criticism, mockery and radical religious ideas could now less easily be tolerated. The democratic constitution was twice overthrown, to be replaced (temporarily but painfully) by harsh right-wing regimes. Friends and disciples of Socrates (for example Critias, Plato's uncle) were known to be involved. Socrates would certainly have distanced himself from their violent methods, and from the belief (associated with some of the Sophists) that 'justice is (simply) the right of the stronger' or 'might is right'. But it could be argued that the right-wing opponents of democracy were in some respects putting into practice an elitist strain in Socrates' thought, as he often stressed that experts should be trusted: since you clearly would want surgery performed not by someone chosen at random from the street but by a skilled doctor, why was government any different?

Plato and Xenophon both wrote versions of the *Apology* (= speech in self-defence, not 'apologetic' in our sense) which Socrates delivered in court. recounting and justifying his life. These written accounts amplify but probably do not misrepresent Socrates' actual words. He explains that he is neither a Sophist nor a 'natural philosopher ' (i.e. scientist). As we saw in Chapter 7, he insists that his only wisdom consists in knowing that he knows nothing. Though he hears a divine voice which deters him from wrongdoing (described in terms perhaps unfamiliar to his audience), he does not neglect normal religious observance.

It is unlikely that Socrates' accusers expected or wanted the death penalty to be inflicted. Voluntary exile would have been possible before the verdict. At the point after it where both sides proposed a penalty, he could have suggested a moderate fine. In fact (believing unconditionally in his innocence) he provoked the jury by suggesting that, so far from being punished, he should be given free dinners for life in the public hall in Athens (a privilege normally accorded to Olympic victors and others who brought glory on the city). This so annoyed the jurors that on a second vote more of them voted for the death penalty than had voted him guilty in the first place. Execution was postponed for a month while the Athenian state ship was engaged on a sacred mission (because it would have been ill-omened to carry out the death penalty during this period). Meanwhile Socrates was held in prison, and was visited by his friends, whose conversations are recorded in Plato's dialogues *Crito* and *Phaedo*. The latter ends with a moving description of how Socrates calmly accepted the cup of hemlock by which the death penalty was carried out in Athens.

Exercise 8.31

Socrates on Trial

Socrates begins his speech in court, after the prosecution have put the case against him:

"καλοῖς μὲν λόγοις, ὦ ἄνδρες Ἀθηναῖοι, οὐχ οἷός τ' εἰμι λέγειν, <u>ἀληθείᾳ</u>
δ' <u>ἴσως</u>. τοῖς μέντοι ὑπὸ τῶν <u>κατηγόρων</u> λεχθεῖσιν <u>οὐδαμῶς</u> πιστεύω.
ἀλλ' οὐ μόνον <u>πρὸς</u> τοὺς νῦν κατηγόρους λέξω, ἀλλὰ καὶ πρὸς τοὺς

	ἀλήθεια -ας ἡ	truth
	ἴσως	perhaps
	κατήγορος -ου ὁ	accuser
	οὐδαμῶς	in no way, not at all
3	πρός (+ *acc*)	(*here*) in response to

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πρότερον. πολλοὶ γὰρ ἦσαν καὶ δεινοί, οἱ περὶ ἐμοῦ πολλὰ μὲν λέγοντες,
5 οὐδὲν δὲ δίκαιον. ἠκούσατε γὰρ ἐκ παίδων πάντες ὑμεῖς ὅτι Σωκράτης τίς
ἐστι, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ὑπὸ τῇ γῇ ἀεὶ διώκων, καὶ λέγων ὅτι ὁ
ἄδικος λόγος δίκαιός ἐστι, καὶ ἄλλους διδάσκων τὰ αὐτὰ ταῦτα. καὶ οἱ
πολῖται τοιαῦτα ἀκούσαντες λέγουσιν ὅτι τοὺς θεοὺς οὐ νομίζω. τὰ δὲ
τῶν ἄλλων κατηγόρων ὀνόματα οὐχ οἷός τ᾽ εἰμὶ λέγειν, πλὴν ἑνός. οὗτος
10 δε κωμῳδοποιός ἐστιν. πολλοὶ γὰρ ὑμῶν ἐν τῷ θεάτρῳ παρῆτε. ἔστι δ᾽ ἐν
τῇ κωμῳδίᾳ Σωκράτης τις περιφερόμενος, ἀεροβάτης ὢν καὶ περὶ πολλῶν
οὐδὲν λέγων. ἀλλὰ ὑμεῖς μάρτυρές ἐστε· τίς γὰρ ἤκουσέ μου περὶ
τοιούτων λέγοντος; χρήματα δ᾽ οὐδέποτε ἐδεξάμην διδάσκων, ὥσπερ
Πρωταγόρας καὶ οἱ ἄλλοι σοφισταί. οὗτοι γὰρ διδάσκουσι καὶ
15 χρήματα δέχονται, σοφοὶ ὄντες. ἐγὼ δ᾽ οὐδαμῶς σοφός.

"καὶ λέγουσιν οἱ κατήγοροι ὅτι, οὐ νομίζων τοὺς θεοὺς οὓς ἡ πόλις
νομίζει, δαιμόνια εἰσφέρω ἄλλα καὶ νέα· καὶ ὅτι τοὺς νεανίας τοὺς
Ἀθηναίους διαφθείρω. τοιαῦτα γὰρ πολλάκις ἠκούετε· ὁ Σωκράτης λέγει
ὅτι ὁ ἥλιος λίθος ἐστίν, οὐ θεός, καὶ ἡ σελήνη γῆ.' οὐ μέντοι ἐγὼ ἀλλ᾽
20 ὁ Ἀναξαγόρας ταῦτα πάλαι ἔγραψεν· τὴν δὲ βίβλον οἷοί τ᾽ ἐστὲ μιᾶς
δραχμῆς ἐν τῇ ἀγορᾷ ἀγορεύειν. ἐγὼ δ᾽ οὐδαμῶς ταῦτα λέγω. θεούς τε
γὰρ καὶ δαιμόνια νομίζω. ἔστι δὲ καὶ δαιμόνιον, ὥσπερ φωνή τις
λέγουσα, ὃ ἀεὶ κωλύει με τῆς ἀδικίας.

	ἐκ παίδων	from childhood
	ὅτι	that
	ἄδικος -ον	unjust
	νομίζω	(here) I believe in
9	πλήν	except (+ gen)
	κωμῳδοποιός -οῦ ὁ	writer of comedy (Socrates refers to Aristophanes and his play Clouds)
	θέατρον -ου τό	theatre
	κωμῳδία -ας ἡ	comedy
11	ἀεροβάτης -ου ὁ	walker on air
	οὐδὲν λέγω	I talk rubbish
	μάρτυς -υρος ὁ	witness
	Πρωταγόρας ὁ	Protagoras
	σοφιστής -οῦ ὁ	Sophist
15	οὐδαμῶς	in no way
	δαιμόνιον -ου τό	divine being
	διαφθείρω	(here) I corrupt
	σελήνη -ης ἡ	moon
	Ἀναξαγόρας ὁ	Anaxagoras (philosopher a generation before Socrates, who speculated about the physical universe)
21	δραχμή -ῆς ἡ	drachma (Athenian unit of currency; here 'genitive of price' - translate for ~)
	ἀγορεύω	I buy
	ἀδικία -ας ἡ	injustice

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"οὐδὲ φόβος ἔχει με πρὸς θάνατον ἰόντα. ὁ γὰρ θάνατος ἢ ὥσπερ ὕπνος
25 ἀτάρακτός ἐστιν, ἢ ὥσπερ ὁδός τις ἐνθένδε εἰς ἄλλον τόπον. καὶ ἐκεῖ
οἷός τ' ἔσομαι τοῖς τε ἄλλοις διαλέγεσθαι καὶ τῷ Ὁμήρῳ. στρατιώτης
γὰρ ὢν οὐδέποτε ἔφυγον ἐγὼ ἀλλ' ἔμεινα ὑπὸ τῶν Ἀθηναίων στρατηγῶν
ταχθείς· οὐδὲ φιλόσοφος ὢν ἔφυγον ἀλλ' ἔμεινα ὑπὸ τῶν θεῶν ταχθείς,
τούς τε ἄλλους καὶ ἐμαυτὸν ἐξετάζων· οὐδὲ νῦν φεύξομαι."

	ἢ ... ἢ	either ... or
	ὥσπερ	like
	ἀτάρακτος -ον	undisturbed
	ἐνθένδε	from here
26	διαλέγομαι	I have a conversation (with, + *dat*)
	Ὅμηρος -ου ὁ	Homer
	φιλόσοφος -ου ὁ	philosopher
	ἐξετάζω	I examine

Future infinitives

The ordinary infinitives (active παύειν = *to stop*, middle/passive παύεσθαι = *to cease/to be stopped*) are present tense. Greek also has infinitives in other tenses. Here are the future ones (entirely predictable in formation):

active   παύσειν   (compare future indicative παύσω)
literally to be going to stop, to be about to stop

middle   παύσεσθαι   (compare future indicative παύσομαι)
literally to be going to cease, to be about to cease

passive   παυσθήσεσθαι   (compare future indicative παυσθήσομαι)
literally to be going to be stopped, to be about to be stopped

The literal translations of course sound very clumsy and are rarely appropriate. Future infinitives have a number of jobs (we shall see some more in Chapter 10), but note here their use with the verbs

ἐλπίζω   I hope (to)
μέλλω   I intend to, I am about to

Here the future infinitive just reinforces the sense of the verb, and is translated like the present:

ἐλπίζομεν τὴν σὴν ἐπιστολὴν δέξεσθαι.
We hope to receive your letter.

μέλλω τοὺς πολεμίους διώξεσθαι.
I intend to chase the enemy.

The future infinitive of εἰμί *sum* is ἔσεσθαι (compare future indicative ἔσομαι).

ὁ Σωκράτης μέλλει ἀεὶ δίκαιος ἔσεσθαι.
Socrates intends always to be just.

Compound negatives (1)

• As well as the simple negative οὐ (οὐκ, οὐχ), there are several compounds. You have met:

οὐδείς οὐδεμία οὐδέν	no-one, nothing, no (not any)*
οὐδέποτε	never
οὐκέτι	no longer

    * used as both pronoun (οὐδείς = *no-one*) and adjective (οὐδεὶς δοῦλος = *no slave*)

Note also:

οὔτε ... οὔτε	neither ... nor

(This pair act as a negative version of ἤ ... ἤ = either ... or.)

• The usual position, especially for the simple negative, is just before a verb. If a negative comes elsewhere, it specifically refers to (or 'negatives') the word immediately following.

Exercise 8.32

Translate into English:

1   οὔτε βουλὴν οὔτε χρήματα ἔχομεν.
2   τοσαύτη συμφορὰ οὐδέποτε πρότερον ἐγένετο.
3   αἱ παῖδες ἔμελλον πάντας τοὺς λόγους μαθήσεσθαι.
4   οὐ χρήματα ἀλλὰ φίλους βούλομαι ἔχειν.
5   ἆρα ταῦτα ἔδεσθαι μέλλεις;

Revision checkpoint

Make sure you know:
• εἶμι = *I shall go*
• reflexive pronouns
• third person possessives (using genitive pronouns)
• future infinitives
• compound negatives

Exercise 8.33
Socrates' Final Day

Two friends of Socrates discuss his final day. Echecrates discovers that Phaedo was with him when he died.

Ἐχεκράτης   ἆρα αὐτός, ὦ <u>Φαίδων</u>, παρῆσθα ἐκείνῃ τῇ ἡμέρᾳ, ᾗ ὁ Σωκράτης
    ἀπέθανεν; τόδε γὰρ μόνον ἠκούσαμεν, <u>ὅτι</u> τὸ <u>φάρμακον</u> ἐν τῷ
    δεσμωτηρίῳ ἔπιεν.
Φαίδων   αὐτὸς παρῆν, ὦ Ἐχέκρατες. ἆρα τὰ περὶ τῆς <u>δίκης</u> ἐπύθεσθε;
5 Ἐχε   <u>ναί</u>, ταῦτα ἐπυθόμεθα· ἐθαυμάζομεν μέντοι ὅτι πολλῷ ὕστερον

	Ἐχεκράτης ὁ	Echecrates
	Φαίδων ὁ	Phaedo
	ὅτι	that
	φάρμακον -ου τό	poison
4	δίκη -ης ἡ	trial
	ναί	yes

          (ὥς γε φαίνεται) ἀπέθανεν ὁ Σωκράτης. διὰ τί οὖν οὕτως ἐγένετο;

Φαι   τύχη τις αὐτῷ ἐγένετο, ὦ φίλε. τῇ γὰρ προτεραίᾳ τῆς δίκης τὸ
          πλοῖον, ὃ εἰς Δῆλον οἱ Ἀθηναῖοι πέμπουσιν, ἔμελλεν ἀνάξεσθαι.

Ἐχε   τοῦτο δὲ τί ἐστιν;

10 Φαι   τοῦτό ἐστι τὸ πλοῖον, ὥς γε οἱ Ἀθηναῖοι λέγουσιν, ἐν ᾧ Θησεὺς
          ἤγαγεν εἰς Κρήτην τοὺς δὶς ἑπτά, νεανίας τε καὶ κόρας. πάντας
          δὲ σώσας, καὶ τὸν Μινώταυρον κτείνας, ὁ Θησεὺς δῶρον τοῖς
          θεοῖς παρέχειν ἐβούλετο. οἱ οὖν Ἀθηναῖοι ἔτι καὶ νῦν κατ' ἔτος
          πλοῖον εἰς Δῆλον πέμπουσιν. καὶ οὐδεὶς θανάτῳ κολάζεται ἕως
15   τὸ πλοῖον ἄπεστιν. ὁ οὖν Σωκράτης ἐν τῷ δεσμωτηρίῳ ἔμενεν.

Ἐχε   τί εἶπεν ὁ Σωκράτης πρὸ τοῦ θανάτου;

Φαι   ἐξ ἀρχῆς πάντα λέξω, ἐπεὶ ἀκούειν βούλῃ. τῇ γὰρ προτεραίᾳ,
          ἐπεὶ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἑσπέρας, εἶπέ τις ἡμῖν, "τὸ
          πλοῖον ἐκ Δήλου πάρεστιν." αὕτη οὖν ἡ ἡμέρα τελευταία ἦν. ὁ
20   μὲν Σωκράτης αὐτὸς ἀτάρακτος ἦν, ἡ δὲ γυνὴ ἡ Ξανθίππη ἐπεὶ
          εἶδεν ἡμᾶς δακρύουσα τῷ ἀνδρὶ εἶπεν, "νῦν ὕστατον οἷός τ' ἔσῃ
          τοῖς φίλοις διαλέγεσθαι, καὶ ἐκεῖνοί σοι." καὶ ὁ Σωκράτης,
          "αἰσθάνεσθε," ἔφη, "ἃ πάσχει· βούλομαι οὖν τινα οἴκαδε αὐτὴν
          ἀπάγειν." καὶ ἐκείνην μὲν ἀπήγαγόν τινες δακρύουσαν. ὁ δὲ
25   Σωκράτης πολλὰ τοῖς παροῦσιν ἀνδράσι διελέγετο. καὶ ἔγωγε
          θαυμάσια ἔπαθον· οὐ γὰρ οἶκτος εἰσῆλθέ με· εὐδαίμων γὰρ ὁ
          ἀνὴρ ἐφαίνετο. καὶ πάντες οἱ παρόντες τὸ αὐτὸ ἔπαθον
          ἀκούοντες τοὺς λόγους οἷς ἐδίδασκε περὶ τοῦ θανάτου· οὐ γὰρ
30   κακόν τί ἐστιν ἐπεὶ ἡ ψυχὴ οὔτ' ἀποθνήσκει οὔτε διαλύεται.

	γε	at least
	τῇ προτεραίᾳ	on the day before (something, + gen)
	Δῆλος -ου ἡ	Delos (sacred island with important annual festival)
	ἀνάγομαι	I put to sea
10	Θησεύς ὁ	Theseus
	Κρήτη -ης ἡ	Crete
	δίς	twice (the archaic phrase 'twice seven' was traditional in the story for 'fourteen')
	Μινώταυρος -ου ὁ	Minotaur
13	κατ' ἔτος	each year
	ἕως	while
	πρό	before (+ gen)
	τελευταῖος -α -ον	final
	ἀτάρακτος -ον	undisturbed, calm
20	Ξανθίππη -ης ἡ	Xanthippe (wife of Socrates)
	ὕστατον	for the last time
	διαλέγομαι	I have a conversation
	οἴκαδε	home, homewards
	ἔγωγε	I at least, I for my part
26	θαυμάσιος -α -ον	wonderful
	οἶκτος -ου ὁ	pity
	εὐδαίμων	happy
	ψυχή -ῆς ἡ	soul
	διαλύω	I dissolve

Exercise 8.34
The Death of Socrates

καὶ ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν· μετὰ δὲ τὸ λουτρὸν ὁ Σωκράτης
ἐκάθιζε, μετὰ τῶν φίλων λέγων. καὶ ὁ τῶν ἕνδεκα ὑπηρέτης εἰσελθὼν
εἶπεν, "ὦ Σώκρατες, οὐ καταγνώσομαί σου ὥσπερ τῶν ἄλλων
καταγιγνώσκω, διότι ὀργίζονται ἐπεὶ κελεύω αὐτοὺς πίνειν τὸ φάρμακον,
5 τῶν ἀρχόντων ἀναγκαζόντων. σὺ δὲ γενναιότατός τε καὶ ἄριστος εἶ
πάντων τῶν δεῦρο ἐλθόντων. καὶ οὐκ ἐμοὶ ὀργίζη, ἀλλὰ τοῖς αἰτίοις.
νῦν δὲ χαῖρε, καὶ ἀνδρείως πρᾶσσε τὰ ἀναγκαῖα." ὁ δὲ Σωκράτης, "καὶ
σύ," ἔφη, "χαῖρε· ἐγὼ δὲ ταῦτα πράξω." καὶ ὁ ὑπηρέτης δακρύων ἐξῆλθεν.
καὶ ὁ Σωκράτης τοῖς φίλοις, "ὡς ἀστεῖος," ἔφη, "ὁ ἄνθρωπος. ἀλλ', ὦ
10 Κρίτων, πείσομαι αὐτῷ. κέλευε οὖν τινα τὸ φάρμακον φέρειν, εἰ ἕτοιμόν
ἐστιν." ὁ δὲ Κρίτων, "πολλοί," ἔφη, "τοὺς τοῦ ὑπηρέτου λόγους
ἀκούσαντες μετὰ τῶν φίλων ἐσθίουσί τε καὶ πίνουσι· μὴ οὖν σπεῦδε." ὁ
δὲ Σωκράτης ἀπεκρίνατο τάδε· "οὗτοι μὲν δικαίως πράσσουσιν· ἐγὼ δ' οὐκ
ἐθέλω σῴζειν τὸν ἐμὸν βίον."

15 ὁ δὲ Κρίτων ἐκέλευσε παῖδά τινα παρόντα· καὶ ὁ παῖς ἐπανῆλθεν ἄγων
τὸν τὸ φάρμακον ἔχοντα, ἐν κύλικι φερόμενον. ὁ δὲ Σωκράτης, ἐπεὶ εἶδε
τὸν ἄνθρωπον, "ὦ ἀγαθέ," ἔφη, "πῶς πράξω τὰ κελευσθέντα; σὺ γὰρ
ἔμπειρος εἶ." "πιὼν περιβάδιζε τῶν δ' ἄρθρων βαρυνομένων, κατακλίνου."
καὶ τὴν κύλικα παρέσχεν· ὁ δὲ Σωκράτης οὐδαμῶς φοβούμενος ἐδέξατο.

	δυσμαί -ῶν αἱ	setting
	λουτρόν -οῦ τό	bath
	οἱ ἕνδεκα	the Eleven (board of magistrates in charge of prisons)
	ὑπηρέτης -ου ὁ	servant
3	καταγιγνώσκω fut καταγνώσομαι	I condemn (+ gen)
	ὥσπερ	as, in the same way that
	φάρμακον -ου τό	poison
	γενναῖος -α -ον	noble
	ἄριστος -η -ον	best
6	δεῦρο	here, to this place
	αἴτιος -α -ον	responsible, to blame
	χαῖρε	farewell!
	ἀναγκαῖος -α -ον	necessary, unavoidable
	ὡς	(here) how ... !
9	ἀστεῖος -α -ον	civilised
	Κρίτων -ωνος ὁ	Crito (friend of Socrates, handling arrangements)
	μή	(with imperative) do not ... !
	σπεύδω	I hurry
	ἐπανέρχομαι ἐπανῆλθον	I return
16	κύλιξ -ικος ἡ	cup
	ἔμπειρος -ον	experienced
	περιβαδίζω	I walk around
	ἄρθρον -ου τό	limb
	βαρύνομαι	I become heavy
18	κατακλίνομαι	I lie down
	οὐδαμῶς	in no way

20 "ἆρα ἔξεστιν," ἔφη, "τοῖς θεοῖς ἐκ τῆς κύλικος σπένδειν;" ὁ δ' ἄνθρωπος
ἀπεκρίνατο, "ὦ Σώκρατες, οὐ περίεστι· φάρμακον γὰρ παρασκευάζομεν
ὃ ἱκανόν ἐστι πίνειν." "μανθάνω," ἔφη, "ἀλλὰ τοῖς θεοῖς εὔχομαι ὁδὸν
ἀγαθὴν ἀπὸ τῆς γῆς ἐκεῖσε ἔχειν." ταῦτα δ' εἰπὼν ἐξέπιε τὸ φάρμακον.

κat οἱ πολλοὶ ἡμῶν οὐκέτι οἷοί τ' ἦσαν τὰ δάκρυα κατέχειν. ὁ δὲ
25 Σωκράτης ἐκέλευσεν ἡμᾶς ἡσυχάζειν. "διὰ ταῦτα γάρ, ὦ φίλοι," ἔφη, "τὴν
γυναῖκα πρότερον ἀπέπεμψα. ἀλλ' ἀνδρεῖοι ὄντες ἡσυχάζετε." καὶ ἡμεῖς
μὲν ἀκούσαντες αἰσχύνην ἐπάθομεν. ὁ δὲ Σωκράτης περιεβάδιζεν ἕως τὰ
ἄρθρα ἐβαρύνθη· ἔπειτα δὲ κατεκλίνετο. καὶ ὁ ἄνθρωπος πρῶτον μὲν τοὺς
πόδας, ἔπειτα δὲ τὰς κνήμας ἐπίεσεν. ὁ μέντοι Σωκράτης οὐδὲν ἔπαθεν·
30 εἶπε δὲ τοὺς τελευταίους λόγους. "ὦ Κρίτων," ἔφη, "τῷ Ἀσκληπιῷ
ὀφείλομεν ἀλεκτρυόνα· θῦε μοι τοῦτον." "ταῦτα ἔσται·" ἔφη ὁ Κρίτων,
"ἆρα ἐθέλεις ἄλλο τι λέγειν;" ὁ δὲ Σωκράτης οὐδὲν ἄλλο ἀπεκρίνατο. καὶ
ὁ Κρίτων συνέλαβε τό τε στόμα καὶ τοὺς ὀφθαλμούς. ἥδε ἡ τελευτή, ὦ
Ἐχέκρατες, τοῦ ἡμετέρου φίλου ἐγένετο, ἀνδρὸς ἐκ πάντων ἀρίστου καὶ
35 σοφωτάτου καὶ δικαιοτάτου.

	ἔξεστι(ν)	it is possible
	σπένδω	I pour a libation
	περίεστι	there is a surplus
	ἱκανός -ή -όν	sufficient
22	εὔχομαι	I pray
	ἐκεῖσε	to there, to that place (*here implying* the next world)
	ἐκπίνω ἐξέπιον	I drink up, I drink all of
	κατέχω	I restrain
	ἡσυχάζω	I am quiet
27	αἰσχύνη -ης ἡ	shame
	περιβαδίζω	I walk around
	ἕως	until
	ἄρθρον -ου τό	limb
	βαρύνομαι ἐβαρύνθην	I become heavy
28	κατακλίνομαι	I lie down
	κνήμη -ης ἡ	shin
	πιέζω ἐπίεσα	I press
	τελευταῖος -α -ον	final
	Ἀσκληπιός -οῦ ὁ	Asclepius (*god of medicine: whilst showing his piety,*
30		*Socrates also implies that death cures the ills of life*)
	ὀφείλω	I owe
	ἀλεκτρυών -όνος ὁ	cock, cockerel
	θύω	I sacrifice
	συλλαμβάνω συνέλαβον	I close
33	στόμα -ατος τό	mouth
	τελευτή -ῆς ἡ	end
	ἄριστος -η -ον	best

Note from these last two passages the use of ἕως which (according to context) means *while* or *until*:

οὐδεὶς θανάτῳ κολάζεται ἕως τὸ πλοῖον ἄπεστιν.
No-one is punished with death while the ship is away.

ὁ δὲ Σωκράτης περιεβάδιζεν ἕως τὰ ἄρθρα ἐβαρύνθη.
Socrates walked around until his limbs became heavy.

Vocabulary checklist for Chapter 8

αἰσθάνομαι ἠσθόμην	I perceive
ἀποκρίνομαι ἀπεκρινάμην	I answer, I reply
ἄριστος -η -ον	best, very good
ἀρχή -ῆς ἡ	rule, empire; beginning
ἄρχω ἦρξα	I rule (+ *gen*)
ἄρχομαι ἠρξάμην	I begin
βία -ας ἡ	force, violence
βούλομαι *imperfect* ἐβουλόμην	I wish, I want
γε	at least, at any rate
γίγνομαι ἐγενόμην	I become, I happen
γλῶσσα -ης ἡ	tongue; language
δέχομαι ἐδεξάμην	I receive
ἑαυτόν ἑαυτήν ἑαυτό	himself, herself, itself (*reflexive*)
pl ἑαυτούς ἑαυτάς ἑαυτά	themselves (*reflexive*)
εἶμι	I shall go
infinitive ἰέναι	to go
participle ἰών ἰοῦσα ἰόν (ἰοντ-)	going
ἐλπίζω ἤλπισα	I hope (+ *fut inf*)
ἐμαυτόν ἐμαυτήν	myself
pl ἡμᾶς αὐτούς, ἡμᾶς αὐτάς	ourselves (*reflexive*)
ἕπομαι ἑσπόμην	I follow (+ *dat*)
ἔρχομαι (*fut* εἶμι) ἦλθον	I come, I go
ἕως	while; until
ἤ ... ἤ	either ... or
ἡγεμών -όνος ὁ	leader
ἤδη	already
θύω ἔθυσα	I sacrifice
κόπτω ἔκοψα	I cut; I knock
λάθρα	secretly
μάχομαι ἐμαχεσάμην	I fight
μέλλω	I am about to, I intend to (+ *fut inf*)
ὀργίζομαι ὠργίσθην	I get angry
ὅτι	that
οὐ μόνον ... ἀλλὰ καί	not only ... but also
οὐδέποτε	never
οὔτε ... οὔτε	neither ... nor
παύομαι ἐπαυσάμην	I cease, I stop myself
πείθομαι ἐπιθόμην	I obey (+ *dat*)
πορεύομαι ἐπορεύθην	I march
προσβάλλω προσέβαλον	I attack (+ *dat*)
πυνθάνομαι ἐπυθόμην	I enquire; I learn by enquiry
σεαυτόν σεαυτήν	yourself (*reflexive*)
pl ὑμᾶς αὐτούς, ὑμᾶς αὐτάς	yourselves (*reflexive*)
στρατιά -ᾶς ἡ	army

συμφορά -ᾶς ἡ	disaster
τότε	then, at that time
τύχη -ῆς ἡ	luck (good or bad), chance
ὕστερον	later
φαίνομαι *imperf* ἐφαινόμην	I appear
χειμών -ῶνος ὁ	storm; winter

(45 words)

Chapter 9

Irregular third declension nouns (2)

Third declension nouns ending in sigma in the nominative singular usually have accusative singular in nu rather than alpha. This is in line with first and second declension nouns e.g. τιμήν, λόγον. We saw in Chapter 5 that the normal third declension accusative e.g. φύλακα probably arose as a substitute for an unpronounceable φυλακ-ν. If a stem can easily add nu instead of alpha, it will. The simplest example (other nouns making further small changes, as we shall see) is:

ἰχθύς -ύος ὁ = fish (stem ἰχθυ-)

sg	nom	ἰχθύς
	acc	ἰχθύ-ν
	gen	ἰχθύ-ος
	dat	ἰχθύ-ι

pl	nom	ἰχθύ-ες
	acc	ἰχθύ-ας
	gen	ἰχθύ-ων
	dat	ἰχθύ-σι(ν)

Third declension (3-1-3) adjectives

A common type of third declension adjective declines in a way related to this. 'Third declension' is here shorthand for 3-1-3: most third declension adjectives have a separate feminine, which is (as usual) first declension.

They are comparable to 3-1-3 participles e.g. παύων -ουσα -ον, παύσας -ασα -αν, παυσθείς -εῖσα -έν. You have already met in Chapter 6 one common 3-1-3 adjective: πᾶς πᾶσα πᾶν = all. They differ from third declension adjectives in Latin, which are 3-3, i.e. without a separate feminine.

• These adjectives also differ slightly from ἰχθύς, because although the stem starts off by ending in upsilon, after the accusative it changes to epsilon.

• As with the 3-1-3 participles, the feminine adds an extra syllable, in this case -ει-.

3-1-3 declensions
βραδύς = slow

		masculine	feminine	neuter
sg	nom	βραδύς	βραδεῖα	βραδύ
	acc	βραδύν	βραδεῖαν	βραδύ
	gen	βραδέος	βραδείας	βραδέος
	dat	βραδεῖ	βραδείᾳ	βραδεῖ
pl	nom	βραδεῖς*	βραδεῖαι	βραδέα
	acc	βραδεῖς	βραδείας	βραδέα
	gen	βραδέων	βραδειῶν	βραδέων
	dat	βραδέσι(ν)	βραδείαις	βραδέσι(ν)

* this is a *contraction* of ε + ες (see below), and the accusative simply follows suit (compare how in Latin third declension plurals nominative and accusative are the same)

Three common adjectives like βραδύς:

1	εὐρύς	broad, wide
2	ἡδύς	sweet, pleasant
3	ταχύς	quick, swift

• The adverbs formed from these end in -εως (notice the epsilon again), hence e.g.

βραδέως	slowly
ταχέως	quickly

The adverb ἡδέως (*lit* sweetly) often has the idiomatic meaning *gladly*.

• The regular comparative and superlative for adjectives of this type end respectively -υτερος -α -ον, -υτατος -η -ον, hence:

βραδύτερος -α -ον	slower
βραδύτατος -η -ον	slowest, very slow

However ἡδύς and ταχύς form their comparative and superlative in a different way, as we shall see in Chapter 10.

• As with any comparative and superlative, the adverb versions use respectively the neuter singular and neuter plural of the equivalent adjective, hence:

βραδύτερον	more slowly
βραδύτατα	most slowly, very slowly

Exercise 9.1

Translate into English:
1   καλοὶ ἰχθύες εὑρίσκονται ἐν ἐκείνῳ τῷ ποταμῷ, εὐρυτάτῳ ὄντι.
2   ὅδε ὁ ἵππος οὐδέποτε ταχὺς ἔσται.
3   οἱ πεζοὶ βραδύτερον ἐπορεύοντο τοῦ ἡγεμόνος οὐ παρόντος.
4   ἡ ὁδὸς ἡ πρὸς τὴν θάλασσαν οὐκ εὐρεῖα ἦν.
5   οἱ πολέμιοι ὑμῖν ταχέως μὲν λάθρα δὲ ἕπονται.

Exercise 9.2

Translate into Greek:
1   Is that food sweet?
2   Did you catch a fish in the wide river, slave?
3   We saw very swift horses there.
4   The doctor's daughter does not eat that sort of food.
5   The master is slowly getting angry.

that sort of = τοιοῦτος

Mixed declension adjectives

Two extremely common adjectives start as if they were 3-1-3, but switch to 2-1-2 (like σοφός) after the accusative singular:

μέγας = great, big   (stem for 2-1-2 parts μεγαλ-)

		masculine	feminine	neuter
sg	nom	μέγας	μεγάλ-η	μέγα
	acc	μέγαν	μεγάλ-ην	μέγα
	gen	μεγάλ-ου	μεγάλ-ης	μεγάλ-ου
	dat	μεγάλ-ῳ	μεγάλ-η	μεγάλ-ῳ
pl	nom	μεγάλ-οι	μεγάλ-αι	μεγάλ-α
	acc	μεγάλ-ους	μεγάλ-ας	μεγάλ-α
	gen	μεγάλ-ων	μεγάλ-ων	μεγάλ-ων
	dat	μεγάλ-οις	μεγάλ-αις	μεγάλ-οις

This mostly behaves as if it had started μεγάλος: the masculine vocative is μεγάλε.
We have already met (in Chapter 4) its irregular superlative μέγιστος -η -ον = greatest, very great.

Similarly:

πολύς = much, pl many   (stem for 2-1-2 parts πολλ-)

		masculine	feminine	neuter
sg	nom	πολύς	πολλ-ή	πολύ
	acc	πολύν	πολλ-ήν	πολύ
	gen	πολλ-οῦ	πολλ-ῆς	πολλ-οῦ
	dat	πολλ-ῷ	πολλ-ῇ	πολλ-ῷ
pl	nom	πολλ-οί	πολλ-αί	πολλ-ά
	acc	πολλ-ούς	πολλ-άς	πολλ-ά
	gen	πολλ-ῶν	πολλ-ῶν	πολλ-ῶν
	dat	πολλ-οῖς	πολλ-αῖς	πολλ-οῖς

Here you can see clearly that the masculine could have continued like βαρύς, or like ἰχθύς, whereas in fact it mostly behaves as if it had started πολλός, πολλόν (forms actually found in some early authors and in some Greek dialects). Note that the initial third declension parts of the masculine and neuter have single lambda, the 2-1-2 parts double. We have already met (in Chapter 5) the plural, which is completely regular 2-1-2.

Exercise 9.3

Translate into English:

1   πολλοὶ τούτων τῶν ἰχθύων οὐ μεγάλοι εἰσίν.
2   πολὺν χρόνον ἐμένομεν, τῆς ὁδοῦ βραδείας οὔσης.
3   δῶρα πολλὰ καὶ τιμὴν πολλὴν ἐδεξάμεθα.
4   οἱ πολέμιοι ἐν τῷ μεγάλῳ λιμένι ἐμάχοντο.
5   οἱ ἐν τῇ ἐκκλησίᾳ πολλοῖς λόγοις τέλος ἐπείσθησαν.

Exercise 9.4

Translate into Greek:
1   A big house and many trees were on the island.
2   The old man received much food.
3   Many horses are slower than that one.
4   The general's wife sent many letters to the prisoners of war.
5   The swift messenger marched towards the harbour.

Revision checkpoint

Make sure you know:
• irregular third declension noun ἰχθύς
• third declension (3-1-3) adjectives like βραδύς
• mixed declension adjectives μέγας, πολύς

Verbs with epsilon contraction

We saw in Chapter 1 that there is just one main conjugation in Greek. However if the stem
ends in a vowel, that vowel blends into the vowel of the ending. The commonest verbs of
this type end in -εω = *I like, I love*. (They are roughly similar to second conjugation verbs in
Latin, e.g. *moneo.*) We have already seen occasional examples of contraction - this process
whereby adjacent vowels blend - e.g. βαρεῖς for βαρε-ες as the masculine nominative
plural of βαρύς. It is important to memorise the rules for such contractions and apply them
(rather than laboriously learning every example). For contraction with epsilon the rules are:

ε followed by ε becomes ει
ε followed by ο becomes ου
ε followed by a long vowel or diphthong disappears

Hence:

φιλέω = I like, I love

		present active:			*present middle/passive:*	
sg	1	φιλῶ	[φιλε-ω]		φιλοῦμαι	[φιλε-ομαι]
	2	φιλεῖς	[φιλε-εις]		φιλῇ (*or* -εῖ)	[φιλε-η (*or* -ει)]
	3	φιλεῖ	[φιλε-ει]		φιλεῖται	[φιλε-εται]
pl	1	φιλοῦμεν	[φιλε-ομεν]		φιλούμεθα	[φιλε-ομεθα]
	2	φιλεῖτε	[φιλε-ετε]		φιλεῖσθε	[φιλε-εσθε]
	3	φιλοῦσι(*ν*)	[φιλε-ουσι(*ν*)]		φιλοῦνται	[φιλε-ονται]

participle:
φιλῶν -οῦσα -οῦν (stem φιλουντ-)
[φιλε-ων -ουσα -ον (φιλε-οντ-)]

infinitive:
φιλεῖν
[φιλε-ειν]

participle:
φιλούμενος -η -ον
[φιλε-ομενος -η -ον]

infinitive:
φιλεῖσθαι
[φιλε-εσθαι]

		imperfect active:		*imperfect middle/passive:*	
sg	1	ἐφίλουν	[ἐφιλε-ον]	ἐφιλούμην	[ἐφιλε-ομην]
	2	ἐφίλεις	[ἐφιλε-ες]	ἐφιλοῦ	[ἐφιλε-ου]
	3	ἐφίλει	[ἐφιλε-ε]	ἐφιλεῖτο	[ἐφιλε-ετο]
pl	1	ἐφιλοῦμεν	[ἐφιλε-ομεν]	ἐφιλούμεθα	[ἐφιλε-ομεθα]
	2	ἐφιλεῖτε	[ἐφιλε-ετε]	ἐφιλεῖσθε	[ἐφιλε-εσθε]
	3	ἐφίλουν	[ἐφιλε-ον]	ἐφιλοῦντο	[ἐφιλε-οντο]

For the (first/weak) aorist and future of these verbs, the epsilon is lengthened to eta before adding the sigma, but the endings after the sigma are normal (as it has inserted a barrier, so contraction does not take place). Hence:

aorist	active	ἐφίλησα
	middle	ἐφιλησάμην
	passive	ἐφιλήθην

future	active	φιλήσω
	middle	φιλήσομαι
	passive	φιληθήσομαι

• Note that the singular imperative is φίλει (φιλε-ε), distinguished by the accent from the third person singular φιλεῖ (φιλε-ει): this is an important example of accent affecting meaning. The plural imperative is φιλεῖτε (like the ordinary second person plural, as with non-contracted verbs).

• It is conventional to quote these verbs in uncontracted form in a wordlist or dictionary (to make the formation clear), but to write them with the contraction in a sentence or passage.

Seven common verbs with epsilon contraction -
Six active:

1	ἀδικέω	I act unjustly (towards)
2	αἰτέω	I ask for *often with double acc:* ask someone (*acc*) for something (*acc*)
3	ἀναχωρέω	I retreat
4	βοηθέω	I (run to) help (+ *dat*) *lit* rush (θέω) in response to a shout (βοή)
5	μισέω	I hate
6	ποιέω	I make, I do

And one deponent:

| 7 | φοβέομαι | I fear, I am afraid (of) |

The augment and verbs beginning with a vowel

We have seen numerous examples already of what happens when the augment is added to a verb beginning with a vowel (e.g. ἀγγέλλω, imperfect ἤγγελλον). This seems similar to contraction, but is really a lengthening of the existing vowel. It should be noted however that:

    - alpha lengthens to eta, rather than to long alpha (as in the example above)
    - epsilon normally also lengthens to eta (e.g. ἐθέλω, imperfect ἤθελον), but in a few cases *does* follow the epsilon contraction rule, producing ει (e.g. ἔχω, imperfect εἶχον)

This list shows the effect of adding the augment to verbs starting with vowels/diphthongs:

original vowel	result after augment added
α	η
ᾳ, αι, ει	ῃ
αυ, ευ	ηυ
ε	η, or sometimes ει
ι	ι (pronounced long)
ο	ω
οι	ῳ
υ	υ (pronounced long)

Exercise 9.5

Translate into English:

1 ὁ Σωκράτης οὐδέποτε ἠδίκησε τοὺς πολίτας.
2 οἱ αἰχμάλωτοι ἤτησαν τὸν στρατηγὸν σῖτόν τε καὶ ὕδωρ.
3 τίνες εἰσὶν οἱ τοῦτο τὸ ἔργον ποιήσαντες;
4 αἱ ἐν τῇ κώμῃ βοηθήσουσι τοῖς ἀναχώρουσιν.
5 φίλει τοὺς τὴν δικαιοσύνην φιλοῦντας, ὦ παῖ.

Exercise 9.6

Translate into Greek:

1 The slaves asked the doctor for food.
2 The girls, after helping the old man, ran to the house.
3 The wealthy are hated by these citizens.
4 That slave is being treated unjustly by his master.
5 Were you retreating after the battle, allies?

Background: Greek Myth (1)

The story of Socrates' imprisonment in Chapter 8 (where the mission of the Athenian sacred ship to Delos commemorated the triumph of Theseus) showed that traditional myths were highly influential in fifth-century Athens: religious ceremonies, festivals, and customs constantly alluded to events believed to have taken place in the Heroic Age - in historical terms, the Bronze Age (roughly 1000 years before the lifetime of Socrates). Greeks were familiar with their myths from childhood. As the story of Antigone showed, myth formed the normal subject matter for serious drama or 'tragedy' (though not every play necessarily had an unhappy ending). Because audiences would know the story, at least in outline, originality for a dramatist consisted of subtle variation on a familiar theme. Suspense was a matter not of surprise about the turn of events, but of waiting to see just how and when the inevitable would happen. The sense of events as 'fated' was no doubt helped by the simple fact of the audience already knowing how the story 'had to end'. Myths became traditional, achieved their status as myths, because they possessed some universal significance or enduring quality: they spoke across time, dealing with recurrent human dilemmas. Through myth, tragedy was able to confront issues highly relevant to the city (like the nature of justice, the tug of duties between public and private life), but in a distanced, generalised way. (Comedy in contrast - as we saw in Chapter 7 with the treatment of Socrates by Aristophanes in *Clouds* - was normally set in the present, and used a made-up story, though often involving real people.)

Some myths are undoubtedly romanticised versions of historical events. Most though not all historians would put the stories of the Trojan War in this category. Other myths are better explained as completely

fictitious, but 'true' in the sense that they fulfil wishes, or confront fears, which we all recognise. They may be folk tales (simple adventure stories, with elements of ingenious trickery and magic: much of the *Odyssey* comes under this heading), or darker psychological parables (like the story of Antigone's father Oedipus). These categories however are fluid. Whatever their origin, Greek myths have recurrent elements: the interaction of men and gods (in a time when this was possible, when men were of a nobler stamp than subsequently), and recurrent story patterns - in particular that of the Quest (for a treasure, a bride, a homecoming, knowledge). Long and difficult journeys have to be undertaken, monsters killed, and the tricks of enemies thwarted: only then can the hero win his reward. In this chapter we shall read several stories in which you can identify these elements. So influential were the story patterns of myth that, as we shall see in Chapter 10, Greek authors such as the historian Herodotus applied them also to more recent events; and Plato (as we saw in the stories of the Cave and the Magic Ring) in effect made up his own myths as a powerful means of getting his philosophical message across.

We look first at the story of Theseus. This seems to reflect a time even earlier than that of most myths, when the island of Crete was the dominant force in the Greek world (a period archaeologists call Minoan, after the mythical king Minos). Somewhere around 1500 BC power passed from Crete to the Greek mainland city of Mycenae, which in due course became the context for the Trojan War stories.

Exercise 9.7
Theseus and the Minotaur (1)

Aegeus (king of Athens) becomes the enemy of Minos (king of Crete) with dire consequences, but later meets the girl who will bear him a son. Theseus is born, and a challenge laid down.

ὁ <u>Αἰγεὺς</u> βασιλεὺς τῶν ᾽Αθήνων πάλαι ἦν· ἅμα δ᾽ ἤρχετο τῆς <u>Κρήτης</u> ὁ
<u>Μίνως</u>, μεγίστην ἀρχὴν τῶν τότε ἔχων. ἐπεὶ δὲ ὁ Αἰγεὺς <u>ἐφόνευσε</u> ἕνα τῶν
Μίνωος υἱῶν, ὁ τῆς Κρήτης βασιλεὺς τοὺς ᾽Αθηναίους <u>δίκην</u> ᾔτησεν.
<u>οἱ δὲ</u> πρῶτον μὲν οὐκ ἤθελον, ὕστερον δὲ (τοῦ Μίνωος νίκην ἐν πολέμῳ
5 ἔχοντος) ἕτοιμοι ἦσαν τὰ κελευσθέντα ποιεῖν. ὁ δὲ Μίνως ἐκέλευσεν
αὐτοὺς <u>κατ᾽ ἔτος</u> πέμπειν τῷ <u>Μινωταύρῳ</u> ἑπτά τε νεανίας καὶ ἑπτὰ κόρας.

ὁ δὲ Μινώταυρος <u>θηρίον</u> δεινότατον ἦν, τὸ μὲν <u>ἥμισυ</u> ἄνθρωπος, τὸ δὲ
ἥμισυ <u>ταῦρος</u>. ἡ γὰρ τοῦ Μίνωος γυνή, <u>Πασιφάη</u> ὀνόματι, δεινὸν <u>ἔρωτα</u>
ταύρου τινὸς εἶχεν. καὶ τὸν ταῦρον φιλήσασα τὸν Μινώταυρον <u>ἔτεκεν</u>.

	Αἰγεύς ὁ	Aegeus
	βασιλεύς ὁ	king
	ἅμα	at the same time
	Κρήτη -ης ἡ	Crete
2	Μίνως -ωος ὁ	Minos
	φονεύω ἐφόνευσα	I murder, I kill
	δίκη -ης ἡ	justice, satisfaction
	οἱ δέ	but they (*see note at the end of this passage*)
	κατ᾽ (= κατὰ) ἔτος	each year
6	Μινώταυρος -ου ὁ	Minotaur
	θηρίον -ου τό	beast, monster
	ἥμισυ	half
	ταῦρος -ου ὁ	bull
	Πασιφάη -ης ἡ	Pasiphae
8	ἔρως -ωτος ὁ	passion, lust (for, + *gen*)
	τίκτω ἔτεκον	I give birth to

10 ὁ δὲ Μίνως δικαίως ὀργισθεὶς ἐβούλετο κρύπτειν τὸ θηρίον. ὁ οὖν
Δαίδαλος, δημιουργὸς σοφώτατος ὤν, τὸν λαβύρινθον ἐποίησεν, ἐν ᾧ ὁ
Μινώταυρος διῆγεν, τοὺς εἰσελθόντας ἐσθίων.

ὁ δ' Αἰγεὺς πολὺν μὲν χρόνον ἠθύμει διότι οὐκ ἦν υἱὸς αὐτῷ. ἔπειτα δ'
ἀποδημῶν πρὸς τὴν Τροιζῆνά ποτε προσῆλθεν· καὶ ἐκεῖ ὁ Πιτθεὺς
15 βασιλεὺς ἦν. ὁ δ' Αἰγεὺς ἐφίλησε τὴν θυγατέρα αὐτοῦ, Αἴθραν ὀνόματι·
καὶ αὕτη παῖδα ἔτεκεν. ὁ μέντοι Αἰγεύς, διότι ἐχθροὶ αὐτῷ πανταχοῦ
ἦσαν, οὐκέτι ἤθελεν ἐν τῇ Τροιζῆνι μένειν. ὁ μὲν οὖν παῖς, Θησεὺς
ὀνόματι, μετὰ τῆς τε μητρὸς καὶ τοῦ πάππου ἐκεῖ ἐλείφθη. ὁ δ' Αἰγεὺς
ξίφος τε καὶ πέδιλα ὑπὸ πέτρῳ ἔκρυψεν. "ἐπεὶ ὁ Θησεύς," ἔφη, "οἷός τ'
20 ἔσται τὸν λίθον κινήσας ταῦτα λαμβάνειν, γνώσεται τὸ τοῦ πατρὸς
ὄνομα." ἔπειτα δὲ πρὸς τὰς Ἀθήνας ἐπανῆλθεν ὁ Αἰγεύς.

	θηρίον -ου τό	beast, monster
	Δαίδαλος -ου ὁ	Daedalus
	δημιουργός -οῦ ὁ	inventor, craftsman
	λαβύρινθος -ου ὁ	labyrinth
12	διάγω	I live
	ἀθυμέω	I am miserable
	ἀποδημέω	I travel, I am away from home
	Τροιζήν -ῆνος ἡ	Troezen (*city in southern Greece*)
	Πιτθεύς ὁ	Pittheus
15	Αἴθρα -ας ἡ	Aethra
	τίκτω ἔτεκον	I give birth to
	πανταχοῦ	everywhere
	Θησεύς ὁ	Theseus
	πάππος -ου ὁ	grandfather
19	ξίφος -ους τό*	sword
	πέδιλα -ων τά	sandals
	πέτρος -ου ὁ	rock
	κινέω ἐκίνησα	I move
	ἐπανέρχομαι ἐπανῆλθον	I return

*this type of neuter third declension noun with epsilon contraction is explained below

Article marking change of subject

From the passage above note the important idiom whereby the nominative definite article
followed by δέ starts a new sentence, marking a change of subject to someone who was in
the previous sentence (or clause before semi-colon) in a different case:

ὁ τῆς Κρήτης βασιλεὺς τοὺς Ἀθηναίους δίκην ᾔτησεν. οἱ δὲ πρῶτον μὲν
οὐκ ἤθελον ...
The king of Crete asked the Athenians for justice. But they at first were unwilling ...

The article is translated *he, she, they* - and δέ *and* or *but* - as appropriate. This idiom is a
survival of the use of the article as a pronoun which was common in earlier Greek. (You
need, as usual, to *look ahead* to distinguish this idiom from the article simply with a new
noun.)

Adjectives with epsilon contraction

Contraction resulting from an epsilon stem joining an ending whose first letter is a vowel affects some nouns and adjectives, as well as verbs. Contracted third declension adjectives such as ἀληθής = *true* are fairly common (but unusual in being 3-3 rather than 3-1-3, i.e. having no separate feminine - unlike the βαρύς type, but like third declension adjectives in Latin).

ἀληθής = true

		masculine/feminine		*neuter*	
sg	nom	ἀληθής		ἀληθές	
	acc	ἀληθῆ	[ε-α]	ἀληθές	
	gen	ἀληθοῦς	[ε-ος]	ἀληθοῦς	[ε-ος]
	dat	ἀληθεῖ	[ε-ι]	ἀληθεῖ	[ε-ι]
pl	nom	ἀληθεῖς	[ε-ες]	ἀληθῆ	[ε-α]
	acc	ἀληθεῖς	[ε-ας*]	ἀληθῆ	[ε-α]
	gen	ἀληθῶν	[ε-ων]	ἀληθῶν	[ε-ων]
	dat	ἀληθέσι(ν)		ἀληθέσι(ν)	

* but (as with βραδύς) the acc plural follows the nominative instead of producing its own contraction

Four common adjectives with epsilon contraction:
1   ἀσθενής   weak
2   ἀσφαλής   safe
3   δυστυχής   unlucky, unfortunate
4   εὐτυχής   lucky, fortunate

• The adverbs formed from these end as usual in -ῶς (the accent showing the contraction), hence e.g.
        ἀληθῶς   truly

• The comparative and superlative of these adjectives end respectively -εστερος -α -ον, -εστατος -η -ον, hence e.g.
        ἀληθέστερος -α -ον   truer
        ἀληθέστατος -η -ον   truest, very true

Compound adjectives and privative alpha

• A few second declension adjectives are 2-2 rather than 2-1-2, i.e. without a separate feminine. These are normally compounds (i.e. the stem has a prefix, or has more than one element: compare compound *verbs* such as ἀποβάλλω). An example in the GCSE vocabulary is:
        ἄδικος -ον   unjust

The initial alpha here means *not* or *-un* and is called *privative* (it *deprives* the word of its normal meaning: compare δίκαιος). The 3-3 adjectives with epsilon contraction discussed above are also compounds: ἀσθενής and ἀληθής mean in origin *not strong* and *not deceptive*, whilst δυστυχής and εὐτυχής mean respectively *badly* and *well* supplied with luck, τύχη. The privative alpha also occurs as a verb prefix: we have just met ἀδικέω = *I do wrong (to), I injure.*

Nouns with epsilon contraction

There is a group of common third declension neuter nouns with epsilon contraction such as γένος = *race, nation, type, kind.* These need particular care to avoid confusion with second declension nouns like λόγος (compare how in Latin nouns such as *corpus, genus* - the same word as in Greek - and *opus* are third declension neuter, not second declension masculine like *servus*).

γένος -ους τό = race, family, kind

sg	nom	γένος	
	acc	γένος	
	gen	γένους	[ε-ος]
	dat	γένει	[ει]
pl	nom	γένη	[ε-α]
	acc	γένη	[ε-α]
	gen	γενῶν	[ε-ων]
	dat	γένεσι(ν)	

The genitive singular must of course be distinguished from the accusative plural of a noun like λόγος, and the nominative and accusative plural from a first declension nominative singular like τιμή. As always, the definite article serves as a useful marker.

Four common nouns like γένος:

1	ἔτος	year
2	ξίφος	sword
3	ὄρος	mountain
4	τεῖχος	wall

There are also a few masculine and feminine third declension nouns with epsilon contraction, though none are included in GCSE. But we have met the proper name *Socrates*:

sg	nom	Σωκράτης*	
	acc	Σωκράτη	[ε-α]
	gen	Σωκράτους	[ε-ος]
	dat	Σωκράτει	[ε-ι]
		*vocative Σώκρατες	

These must be distinguished from first declension masculine nouns like κριτής -οῦ (a few proper names - e.g. Ξέρξης [the Persian king Xerxes] - *do* go like κριτής).

Exercise 9.8

Translate into English:

1   ἆρα οἱ τοῦ Σωκράτους λόγοι ἀεὶ ἀληθεῖς ἦσαν;
2   τί γένος ἐνθάδε εὑρεθήσεται;
3   ὁ παῖς τὸν ἵππον ξίφει ἔλυσεν.
4   τῶν τειχῶν ἰσχυρῶν ὄντων, ἀσφαλεῖς ἐκεῖ ἐσόμεθα.
5   οὐδεμία οἰκία ἐστὶ τῷ δυστυχεῖ γέροντι.

6   ἡ ἡμετέρα στρατιὰ πολλὰ ἔτη ἀσθενέστατη ἦν.
7   αἱ γυναῖκες εὐτυχέστερον ἔπρασσον ἢ οἱ ἄνδρες.
8   ὁ παῖς καίπερ ἀσθενὴς ὢν μόνος ἐφύλασσε τὸ τείχισμα.
9   πολλὰ ὄρη τοὺς ἀναχωροῦντας κωλύσει.
10 ἆρα ἡ τῶν βαρβάρων γλῶσσα ἡδεῖά ἐστιν;

Exercise 9.9

Translate into Greek:
1   I am fortunate because I like the food here.
2   That tribe was being treated unjustly for many years.
3   We admired both the sea and the mountains.
4   The unjust do not love peace.
5   Did you run to help the unfortunate slave?

Revision checkpoint

Make sure you know:
• verbs with epsilon contraction (φιλέω)
• adjectives with epsilon contraction (ἀληθής)
• compound adjectives (2-2 ἄδικος) and privative alpha
• nouns with epsilon contraction (γένος)

Exercise 9.10
Theseus and the Minotaur (2)

τῷ δὲ ἕκτῳ καὶ δεκάτῳ ἔτει ἡ Αἴθρα τὸν Θησέα, νεανίαν ἰσχυρὸν ἤδη
γενόμενον, πρὸς τὸν πέτρον ἤγαγεν. ὁ δέ, τοῦτον κινήσας καὶ τὰ περὶ τοῦ
πατρὸς μαθών, ἐκ τῆς Τροιζῆνος ἐξῆλθεν, οὐδὲν ἄλλο ἔχων ἢ ξίφος καὶ
ἱμάτιον. ἡ δὲ διὰ τῶν ὀρῶν ὁδὸς μακρὰ ἦν καὶ χαλεπωτάτη. οἱ γὰρ ἐκεῖ
5 πολλὰ ἔτη κακῶς ἐποίουν τοὺς ὁδοιπόρους. ὁ μέντοι Θησεὺς πολλούς τε
κλέπτας καὶ πολλὰ θηρία ἀποκτείνας πρὸς τὰς Ἀθήνας ἀσφαλῶς
προσῆλθεν. πολλὰ οὖν περὶ τούτου τοῦ νεανίου ἠγγέλθη ὡς τὰ θηρία
ἀποκτείναντος. ὁ δὲ Θησεὺς τὸ ὄνομα ἑαυτοῦ ἔκρυψεν· ἐβούλετο γὰρ
πρῶτον τὰ ἐκεῖ πράγματα γιγνώσκειν.

	ἕκτος καὶ δέκατος	sixteenth
	Αἴθρα -ας ἡ	Aethra
	Θησεύς -έως ἡ	Theseus
	πέτρος -ου ὁ	rock
2	κινέω ἐκίνησα	I move
	Τροιζήν -ῆνος ἡ	Troezen
	ἱμάτιον -ου τό	cloak
	κακῶς ποιέω	I treat badly
	ὁδοιπόρος -ου ὁ	traveller
6	κλέπτης -ου ὁ	robber
	θηρίον -ου τό	wild beast
	πράγματα -ων τά	affairs

10 ὁ οὖν Αἰγεὺς (τὸν υἱὸν οὐ γιγνώσκων) ἐφοβεῖτο αὐτὸν ὥσπερ ἐχθρὸν
    ὄντα. καὶ ἐκάλεσεν αὐτὸν ἐπὶ δεῖπνον, βουλόμενος φαρμάκῳ ἀποκτείνειν.
    τοῦ δὲ παιδὸς τὸ ξίφος ἑλκύσαντος (τὸν γὰρ σῖτον ἤθελε κόπτειν), ὁ
    Αἰγεὺς ἀναγνωρίζων αὐτὸν ἀπελάκτισε τὴν κύλικα τὴν τὸ φάρμακον
    ἔχουσαν. καὶ ἡδέως ἐδέξατο τὸν υἱόν.

15 οὗτος οὖν, τῶν τε νεανιῶν καὶ τῶν κορῶν ἤδη ἐννέα ἔτη τῷ Μινωταύρῳ
    πεμφθέντων, ἔπεισε τὸν πατέρα ἑαυτὸν ἐν τοῖς νεανίαις πέμπειν· "τὸν γὰρ
    Μινώταυρον ἀποκτείνας," ἔφη, "σώσω ἐμαυτόν τε καὶ τοὺς ἄλλους". ὁ
    οὖν Αἰγεὺς ὡμολόγησεν. ἡ τῶν Ἀθηναίων ναῦς ἱστία μέλανα εἶχεν πρὸς
    τὴν Κρήτην πλέουσα, ὥσπερ πρὸς θάνατον. ὁ δ᾽ Αἰγεὺς ἐκέλευσε τὸν υἱὸν
20 τὴν μὲν νίκην λευκοῖς ἱστίοις φαίνειν, τὴν δὲ συμφορὰν τὰ μέλανα ἔτι
    ἔχοντα.

    ἐπεὶ δ᾽ εἰς τὴν Κρήτην ἀφίκοντο, ὅ τε Θησεὺς καὶ οἱ ἄλλοι πρὸς
    δεσμωτήριον ἤχθησαν. καὶ ἐκεῖ ἰσχυρῶς ἐφυλάσσοντο. ἡ μέντοι Ἀριάδνη,
    ἡ τοῦ Μίνωος θυγάτηρ, ἔπει εἶδε τὸν Θησέα ἐφίλει αὐτὸν καὶ ἐβούλετο
25 σῴζειν. πρὸς οὖν τὸ δεσμωτήριον τῆς νυκτὸς προσελθοῦσα τὸν Θησέα
    ἐκάλεσεν· "ὦ Θησεῦ, Ἀριάδνη πάρειμι· βουλομένη σῴζειν, παρέχω
    σοι τοῦτο τὸ ξίφος καὶ τοῦτο τὸ λίνον. ταῦτα γὰρ ἔχων οἷός τ᾽ ἔσῃ τὸν
    Μινώταυρον ἀποκτείνας ἐκ τοῦ λαβυρίνθου ἀσφαλῶς φεύγειν." ὁ δὲ
    Θησεὺς μάλιστα θαυμάζων τό τε ξίφος καὶ τὸ λίνον ἐδέξατο.

30 ἡμέρας δὲ γενομένης οἱ τοῦ Μίνωος δοῦλοι ἤγαγον τοὺς Ἀθηναίους πρὸς
    τὸν λαβύρινθον. ὅ τε Θησεὺς καὶ οἱ ἑταῖροι ἠναγκάσθησαν εἰσιέναι.
    οἱ μὲν οὖν ἄλλοι μάλιστα ἐφοβοῦντο, ὁ δὲ Θησεὺς ἀνδρείως
    προὐχώρησεν ὡς τὰ τῆς Ἀριάδνης δῶρα ἔχων. τῷ μὲν γὰρ λίνῳ τὴν ὁδὸν
    ἐγίγνωσκε, καίπερ τοῦ λαβυρίνθου ποικίλου ὄντος· τῷ δὲ ξίφει τὸν
35 Μινώταυρον ἀπέκτεινεν. ὁ οὖν Θησεὺς καὶ οἱ ἄλλοι οὕτω σωθέντες ἀπὸ
    τῆς Κρήτης ἔφυγον. τοὺς μέντοι τοῦ πατρὸς λόγους ἀμελῶν ὁ Θησεὺς τὰ
    μέλανα ἱστία μετὰ τὴν νίκην οὐκ ἤλλαξεν. ὁ οὖν Αἰγεύς, ὥσπερ τοῦ υἱοῦ
    ἀποθανόντος, ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν (ἡ μετὰ ταῦτα τὸ ὄνομα
    αὐτοῦ ἔχει).

	Αἰγεύς -έως ὁ	Aegeus
	ὥσπερ	as if
	ἐπί	(+ acc) to
	φάρμακον -ου τό	poison
12	ἕλκω εἵλκυσα	(here) I draw (sword etc)
	ἀναγνωρίζω	I recognise
	ἀπολακτίζω ἀπελάκτισα	I kick away
	κύλιξ -ικος ἡ	cup
	Μινώταυρος -ου ὁ	Minotaur
18	ὁμολογέω ὡμολόγησα	I agree
	ἱστία -ων τά	sails
	μέλας -αινα -αν	black
	Κρήτη -ης ἡ	Crete
	λευκός -ή -όν	white
23	Ἀριάδνη -ης ἡ	Ariadne

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	Μίνως -ωος ὁ	Minos
	λίνον -ου τό	thread
	λαβύρινθος -ου ὁ	labyrinth
	προχωρέω προὐχώρησα	I advance, I go forward
34	ποικίλος -η -ον	intricate, complex
	ἀμελέω	I forget about, I disregard
	ἀλλάσσω ἤλλαξα	I change

Irregular epsilon verbs

• As always, you should not worry too much about minor irregularities: these and other forms can easily be checked in the list of verbs in the Reference Grammar. It is much more important to understand and be able to apply the basic principle of contraction.

Five epsilon contraction verbs involving various forms of irregularity:

1	αἱρέω*	I take
2	ἀφικνέομαι	I arrive
3	καλέω	I call, I invite
4	πλέω	I sail
5	ὑπισχνέομαι	I promise (+ *fut inf, like* ἐλπίζω *and* μέλλω - *see page 62*)

  * in many contexts synonymous with λαμβάνω, but αἱρέω tends to be more emphatic (meaning in origin *seize*, whereas λαμβάνω may imply only something like *get*)

• As we saw, most verbs with stems ending in epsilon lengthen this vowel to eta before adding the sigma for the future and first (weak) aorist: φιλέω, φιλήσω, ἐφίλησα. But καλέω keeps the epsilon (hence aorist ἐκάλεσα), and then as a further irregularity has the future καλῶ (i.e. exactly like the contracted present, and distinguishable only by context) instead of the expected καλέσω.

• Most verbs with stems ending in epsilon have a first (weak) aorist. A few however have a second (strong) aorist. As with any second aorists, the aorist stem can be: telescoped from the present stem; changed a bit more; or completely unrelated. The aorist does not involve any contraction. Hence:

	present	*aorist*	*aorist stem*
telescoped from present	ἀφικνέομαι	ἀφικόμην	ἀφικ-
changed a bit more	ὑπισχνέομαι	ὑπεσχόμην	ὑποσχ-
completely unrelated	αἱρέω	εἷλον	ἑλ-

Like many highly irregular forms, the aorist of αἱρέω quickly becomes familiar because it is very common.

• Finally, when a stem with epsilon is only one syllable long, the verb contacts only when the added ending begins with epsilon. Hence:

sg	1	πλέω	I sail
	2	πλεῖς [ε-εις]	you (*sg*) sail
	3	πλεῖ [ε-ει]	he/she/it sails
pl	1	πλέομεν	we sail
	2	πλεῖτε [ε-ετε]	you (*pl*) sail
	3	πλέουσι(ν)	they sail

infinitive	πλεῖν
participle	πλέων -ουσα -ον (stem πλεοντ-)
aorist	ἔπλευσα

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• Here are the five slightly irregular epsilon verbs again, each with its aorist to illustrate the type of irregularity involved, and aorist stem (as seen e.g. in the participle):

	present		*aorist*	*(aorist stem)*
1	αἱρέω	I take	εἷλον	(ἑλ-)
2	ἀφικνέομαι	I arrive	ἀφικόμην	(ἀφικ-)
3	καλέω	I call, I invite	ἐκάλεσα	(καλεσ-)
4	πλέω	I sail	ἔπλευσα	(πλευσ-)
5	ὑπισχνέομαι	I promise (+ *fut inf*)	ὑπεσχόμην	(ὑποσχ-)

Futures with epsilon contraction

• Most verbs form their future by adding sigma to the present stem, then using the primary active endings. We saw in Chapter 8 one sort of variant: verbs that become middle/deponent in the future (with no distinction of meaning), e.g. ἀκούω, *fut* ἀκούσομαι.

• Another variant is seen in a group of verbs which, although they do not have an epsilon on the present stem, form their future like the present of an epsilon verb (and without the sigma of a normal future: they add epsilon instead of sigma). These verbs include some deponents. Common examples (here showing the future in the contracted form in which it would occur in a sentence or passage) are:

present	*future*
ἀγγέλλω	ἀγγελῶ (*circumflex accent shows contraction*)
ἀποθνῄσκω	ἀποθανοῦμαι*
ἀποκρίνομαι	ἀποκρινοῦμαι
ἀποκτείνω	ἀποκτενῶ
βάλλω	βαλῶ
διαφθείρω	διαφθερῶ
λέγω	ἐρῶ (*alternative to* λέξω)
μάχομαι	μαχοῦμαι
μένω	μενῶ
ὀργίζομαι	ὀργιοῦμαι
πίπτω	πεσοῦμαι*
τρέχω	δραμοῦμαι*
φαίνομαι	φανοῦμαι

* these futures are doubly unusual: they change to a middle/deponent form *and* use an epsilon form

Background: Greek Myth (2)

Myths often deal with thought patterns or anxieties deeply rooted in human beings, but which in modern societies may be cloaked by the veneer of civilisation or argued away by a scientific outlook keen to avoid the taint of superstition. A good example is 'sympathetic magic': a mysterious connection between two apparently separate things, in particular the idea that a person's wellbeing is bound up with some object or action. This is familiar to us in Voodoo (where you make a wax model of your enemy, stick pins in it, and wait for the results). Similarly, primitive people are often unwilling to be photographed: the photograph might fall into the wrong hands, be accidentally or maliciously destroyed, and the subject therefore (so runs this train of thought) be destroyed too. This idea underlies the following story, about the hero Meleager.

Exercise 9.11

Meleager

ὁ Οἰνεὺς τῆς Καλυδῶνος ἐβασίλευεν. καὶ ἡ γυνὴ αὐτοῦ, Ἀλθαία ὀνόματι,
υἱὸν ἔτεκεν, ὃν ἐκάλεσαν Μελέαγρον. τούτου δὲ γενομένου, μετὰ ἑπτὰ
ἡμέρας οἱ ἐν τῇ οἰκίᾳ ἑορτὴν καὶ δεῖπνον παρεσκεύαζον. ἐπὶ δὲ τὴν
ἑορτὴν ἦλθον ἄλλοι τε πολλοὶ καὶ αὐταὶ αἱ Μοῖραι. αὗται δὲ περὶ τοῦ
5 παιδὸς εἶπον τάδε· "σκοπεῖτε τοῦτο τὸ ξύλον ἐπὶ τῆς ἑστίας· τοῦ ξύλου
κατακαυθέντος, ὁ Μελέαγρος ἀποθανεῖται". ἐπεὶ δὲ ἡ μήτηρ ταῦτα
ἤκουσε, τὸ ξύλον ἐκ τοῦ πυρὸς ταχέως λαβοῦσα ἐν θήκῃ ἔκρυψε, καὶ
ἐπιμελῶς ἐφύλασσεν.

μετὰ δὲ πολλὰ ἔτη ὁ Οἰνεύς, ὃς ἐπεὶ καρπὸν ἐκ τῆς γῆς ἔλαβεν ἀπαρχὰς
10 πᾶσι τοῖς θεοῖς ἀεὶ ἔθυε, τὴν Ἀρτεμίδα ἅπαξ ἐξέλιπεν. ὀργισθεῖσα οὖν
ἡ θεὰ κάπρον ἄγριον ἔπεμψεν ὡς τὴν γῆν καὶ τοὺς ἀνθρώπους
διαφθεροῦντα. μαθὼν δὲ ὁ Οἰνεὺς τὰ ὑπὸ τοῦ κάπρου ποιούμενα,
συνεκάλεσε τοὺς ἀρίστους ἐκ πάσης τῆς χώρας ὡς τὸ θηρίον
ἀποκτενοῦντας. καὶ συνῆλθον εἴκοσιν ἀνδρεῖοι, μεθ' ὧν ἦσαν ἀδελφοὶ
15 δύο τῆς Ἀλθαίας, καὶ ἡ Ἀταλάντη ἡ ἐξ Ἀρκαδίας.

	Οἰνεύς ὁ	Oeneus
	Καλυδών -ῶνος ἡ	Calydon (*town in central Greece*)
	βασιλεύω	I am king
	Ἀλθαία -ας ἡ	Althaea
2	τίκτω ἔτεκον	I give birth to
	Μελέαγρος -ου ὁ	Meleager
	ἑορτή -ῆς ἡ	feast
	ἐπί	(+ *acc*) to
	Μοῖραι -ῶν αἱ	Fates (*goddesses of destiny*)
5	σκοπέω	I look at
	ξύλον -ου τό	log
	ἐπί	(+ *gen*) on
	ἑστία -ας ἡ	hearth
	κατακαίω *aor pass* κατεκαύθην	I burn completely, I burn away
7	θήκη -ης ἡ	chest, box
	ἐπιμελῶς	carefully
	καρπός -οῦ ὁ	crop, harvest
	ἀπαρχαί -ῶν αἱ	first-fruits, offerings
	Ἄρτεμις -ίδος ἡ	Artemis (*virgin goddess of hunting*)
10	ἅπαξ	once, a single time
	ἐκλείπω ἐξέλιπον	I leave out
	κάπρος -ου ὁ	boar
	ἄγριος -α -ον	wild
	συγκαλέω συνεκάλεσα	I call together
13	θηρίον -ου τό	wild beast
	συνέρχομαι συνῆλθον	I come together, I meet
	εἴκοσι(ν)	twenty
	ἀδελφός -οῦ ὁ	brother
	Ἀταλάντη -ης ἡ	Atalanta
15	Ἀρκαδία -ας ἡ	Arcadia (*wild mountainous area of southern Greece*)

αὕτη παρθένος ἦν περὶ τῆς ἄγρας ἐμπειροτάτη. καὶ τῶν ἀνδρῶν τινες εἶπον, "οὐκ ἄξιόν ἐστιν εἰ ἡμεῖς ἄνδρες ὄντες ἀναγκασθησόμεθα μετὰ γυναικὸς θηρεύειν." τοῦτο δ' ἀκούσας ὁ Μελέαγρος ὠργίσθη διότι ἐφίλει τὴν Ἀταλάντην, καὶ ἐβούλετο πάντας ἐπαινεῖν αὐτήν. τέλος μέντοι
20 πάντες ὁμολογήσαντες ἐπὶ τὴν ἄγραν ἐξῆλθον. καὶ πρώτη ἡ Ἀταλάντη τὸν κάπρον ἐτόξευσε τὸ νῶτον. τοῦ δὲ θηρίου διὰ ταῦτα ὀργιζομένου ἡ Ἀταλάντη ἐν μεγίστῳ κινδύνῳ ἦν. ὁ μέντοι Μελέαγρος εὐθὺς προσδραμὼν τὸν κάπρον τῷ ξίφει ἀπέκτεινεν.

ἀποθανόντος τε τοῦ κάπρου, τὸ δέρμα ἔδωκεν ὁ Μελέαγρος τῇ
25 Ἀταλάντη, ὡς πρώτη τοξευσάσῃ. οἱ δὲ τῆς Ἀλθαίας ἀδελφοί, ὀργισθέντες διότι παρθένος ἀνδρῶν παρόντων τὸ τοῦ δέρματος δῶρον ἔλαβεν, εἶπον, "εἰ μὲν Μελέαγρος ὁ τὸ θηρίον ἀποκτείνας βούλεται τὸ δέρμα λαβεῖν, καλόν ἐστιν· εἰ δὲ μή, ἡμεῖς ληψόμεθα ὡς συγγενεῖς ὄντες". ὁ δὲ Μελέαγρος μάλιστα ὀργισθεὶς τὸ ξίφος αὖθις λαβὼν ἀμφοτέρους
30 ἀπέκτεινεν. ἡ δ' ἀδελφὴ αὐτῶν Ἀλθαία, διὰ τοὺς θανάτους ὀργιζομένη, τὸ ξύλον ὃ ἐφύλασσεν ἐκ τῆς θήκης ἐξελοῦσα εἰς τὸ πῦρ κατέβαλεν· κατακαυθέντος δὲ τοῦ ξύλου εὐθὺς ἀπέθανεν ὁ Μελέαγρος.

	παρθένος -ου ἡ	virgin
	ἄγρα -ας ἡ	hunt
	ἔμπειρος -ον	experienced
	θηρεύω	I hunt
19	ἐπαινέω	I praise
	ὁμολογέω ὡμολόγησα	I agree
	κάπρος -ου ὁ	boar
	τοξεύω ἐτόξευσα	I shoot (with a bow)
	νῶτον -ου τό	back (*here 'accusative of part affected':* in the ~)
21	θηρίον -ου τό	wild beast
	δέρμα -ατος τό	skin, hide
	ἔδωκα	(*irreg aor*) I gave
	ἀδελφός -οῦ ὁ	brother
	εἰ δὲ μή	but if not, otherwise
28	συγγενής -ές	related
	μάλιστα	very much
	ἀμφότεροι -αι -α	both
	ἀδελφή -ῆς ἡ	sister
	ξύλον -ου τό	log
31	θήκη -ης ἡ	chest, box
	κατακαίω *aor pass* κατεκαύθην	I burn completely, I burn away

Irregular third declension nouns (3)

Finally (these are the last noun forms you need to learn), there are a few third declension nouns involving various irregularities, but linked by having genitive singular ending in -εως (lengthening the normal omicron) and genitive plural ending in -εων:

		βασιλεύς -έως ὁ king	πόλις -εως ἡ city, city-state	ναῦς, νεώς ἡ ship
sg	nom	βασιλεύς*	πόλις	ναῦς
	acc	βασιλέα	πόλιν	ναῦν
	gen	βασιλέως	πόλεως	νεώς
	dat	βασιλεῖ	πόλει	νηί
		*vocative βασιλεῦ		
pl	nom	βασιλῆς or -εῖς†	πόλεις	νῆες
	acc	βασιλέας	πόλεις	ναῦς
	gen	βασιλέων	πόλεων	νεῶν
	dat	βασιλεῦσι(ν)	πόλεσι(ν)	ναυσί(ν)

† βασιλεῖς is a later form; but with ἱππεύς = *horseman* the plural ἱππεῖς = *cavalry* is the norm

Exercise 9.12

Translate into English:

1   ἆρα εἶδες τοὺς εἰς τὴν πόλιν ἀφικνουμένους;
2   ὁ στρατηγὸς τοὺς ναύτας συλλέξας ἐκ τοῦ λιμένος ἐξέπλευσεν.
3   οἱ ἐν τῇ πόλει ἀσφαλεῖς ἦσαν, καίπερ τῶν τειχῶν ἀσθενῶν ὄντων.
4   αἱ τὸν γίγαντα ἀποκτενοῦσαι ἑτοῖμαί εἰσιν.
5   ὁ βασιλεὺς τοῖς φυλάσσουσιν οὐδὲν ἀποκρινεῖται.
6   οἱ ἱππεῖς ἐκ τῶν ἀγρῶν πρὸς τὴν πόλιν ἀφίκοντο.
7   ὁ ἄγγελος ὑπέσχετο πάντα ἀληθῶς λέξειν.
8   τὸ τεῖχος ἑλόντες, οἱ στρατιῶται πρὸς τὴν θάλασσαν δραμοῦνται.
9   οἱ σύμμαχοι τὴν βουλὴν ἰδόντες οὐδέποτε μαχοῦνται.
10   ἐν τῇδε τῇ νηὶ πάντες μενοῦμεν.

Exercise 9.13

Translate into Greek:

1   Will the allies run out of the city?
2   Having found the letter, the king will be angry.
3   I saw three ships sailing into the harbour.
4   The woman promised to reply.
5   Why did you take that book, boy?

Exercise 9.14

Perseus (1)

This is one of the most famous of all Greek myths. It is an adventure story, a quest containing many of the classic folk-tale elements. It is also, like many myths, a meditation on the nature of death and man's confronting of it: Perseus' feats make him in many ways master of death, yet he remains mortal. The long story begins and ends with his grandfather Acrisius. Here too is a recurrent story pattern: the very steps taken to try to prevent a dire prophecy from coming true serve only to hasten it.

ὁ Ἀκρίσιος βασιλεὺς τοῦ Ἄργους ποτὲ ἐγένετο. ἦν δ' αὐτῷ θυγάτηρ
καλλίστη, Δανάη ὀνόματι. βουλόμενος δὲ υἱὸν ἔχειν, ἀγγέλους πρὸς
Δελφοὺς ἔπεμψεν ὡς ἀπὸ τοῦ θεοῦ πευσομένους διὰ τί υἱὸς οὐκ ἐστὶν
αὐτῷ. ὁ δ' Ἀπόλλων οὐδὲν περὶ τούτου ἀπεκρίνατο, ἀλλ' εἶπεν, "ὦ
5 βασιλεῦ, ἔσται τῇ σῇ θυγατρὶ υἱὸς ὃς ἀποκτενεῖ σε." ὁ οὖν Ἀκρίσιος τὴν
Δανάην ἐν οἰκήματι χαλκοῦ ὑπὸ τῇ γῇ κρύψας ἰσχυρῶς ἐφύλασσεν.

ὁ δὲ Ζεὺς ἐν ὑετῷ χρυσοῦ ὡς τὴν Δανάην ἐλθὼν προσεῖπεν αὐτῇ ἐκ τῆς
ὁμίχλης. μετὰ δ' ἐννέα μῆνας ἡ Δανάη υἱὸν ἔτεκε, καὶ οὗτος ὁ παῖς
Περσεὺς ἐκλήθη. ἐπεὶ δὲ ὁ Ἀκρίσιος περὶ τοῦ Περσέως ἤκουσε, μάλιστα
10 ὠργίσθη. καὶ τῷ περὶ τοῦ Διὸς λόγῳ οὐ πιστεύων, ἐμέμφετο τὸν Πρωτέα
τὸν ἑαυτοῦ ἀδελφὸν ὃν μάλιστα ἐμίσει, λέγων ὅτι τὴν τοῦ οἰκήματος
κλῇδα κλέψας λάθρα εἰσῆλθεν.

ἔπειτα δὲ ὁ Ἀκρίσιος μεγάλην θήκην ξυλίνην ἐποιήσατο. οὐ γὰρ ἤθελε
τὴν θυγατέρα καὶ τὸν υἱὸν αὐτῆς φονεύειν, τὴν τῶν θεῶν ὀργὴν
15 φοβούμενος· εἶπε δὲ πρὸς ἑαυτόν, "ἡ θήκη ἴσως καταδύσει, ἀλλ' οὐκ

	Ἀκρίσιος -ου ὁ	Acrisius
	Ἄργος -ους τό	Argos (*city in southern Greece*)
	ποτέ	once
	κάλλιστος -η -ον	very beautiful
2	Δανάη -ης ἡ	Danae
	Δελφοί -ῶν οἱ	Delphi
	Ἀπόλλων -ωνος ὁ	Apollo
	οἴκημα -ατος τό	room, chamber
	ὑετός -οῦ ὁ	shower
7	ὡς	(*+ acc*) to (a person)
	ὁμίχλη -ης ἡ	mist
	μήν μηνός ὁ	month
	τίκτω ἔτεκον	I give birth to
	Περσεύς -έως ἡ	Perseus
9	μάλιστα	very much
	μέμφομαι	I blame
	Πρωτεύς -έως ὁ	Proteus
	κλής κλῆδος ἡ	key
	θήκη -ης ἡ	chest, box
13	ξύλινος -η -ον	wooden
	φονεύω ἐφόνευσα	I murder, I kill
	ὀργή -ῆς ἡ	anger
	ἴσως	perhaps
	καταδύνω *fut* καταδύσω	I sink

αἴτιος ἐγώ." ἐν δὲ τῇ θήκῃ ἥ τε Δανάη καὶ ὁ Περσεὺς διὰ τῆς θαλάσσης
πᾶσαν τὴν νύκτα ἐφέροντο. καὶ ἡ Δανάη ᾔτησε τὸν Δία σῴζειν αὐτούς.
ἡμέρας δὲ γενομένης, ἡ θήκη πρὸς νῆσον τινὰ ἐφέρετο. καὶ ἁλιεύς τις,
Δίκτυς ὀνόματι, τήν τε Δανάην καὶ τὸν παῖδα εὑρὼν πρὸς τὴν οἰκίαν
20 ἤγαγεν. ἐκεῖ οὖν πολλὰ ἔτη ἔμενον, ἐν ᾧ ὁ Περσεὺς νεανίας ἀνδρεῖός
τε καὶ σοφὸς ἐγένετο. καὶ ὁ Πολυδέκτης, ὅ τε τῆς Σερίφου βασιλεὺς και
ὁ τοῦ Δίκτυος ἀδελφὸς ὤν, περὶ αὐτῶν τέλος ἀκούσας ἐβούλετο γαμεῖν
τὴν Δανάην, ἣ καλλίστη ἔτι ἦν, καὶ νῦν τῆς Ἀθήνης ἱέρεια. ἡ δὲ Δανάη
ἐμίσει αὐτὸν ὡς ἀγριώτατον ὄντα. ὁ οὖν βασιλεὺς ἐβούλετο βίᾳ
25 λαμβάνειν τὴν Δανάην· ἀλλὰ τοῦτο χαλεπὸν ἦν, διότι ὁ Περσεὺς ἀεὶ
παρῆν ὡς τὴν μητέρα φυλάξων.

ὁ οὖν Πολυδέκτης, μηχανὴν ζητῶν ὡς τὸν Περσέα διαφθερῶν, πάντας
τοὺς τῆς νήσου νεανίας πρὸς ἑορτὴν μεγάλην ἐκάλεσεν· ἐν δὲ τούτοις ἦν
ὁ Περσεύς. ἐκελεύσθησαν δὲ πάντες δῶρον ὀνομάζειν τοῦ βασιλέως
30 ἄξιον. τοῖς μὲν οὖν ἄλλοις ἵππος ἐφαίνετο δῶρον ἄξιον εἶναι· ὁ δὲ
Περσεὺς εἵλετο τὴν τῆς Γοργόνος τῆς Μεδούσης κεφαλήν. τοῦτο δ᾽ εἶπε
τῆς Ἀθήνης πειθούσης· ἡ γὰρ θεά, ὀργισθεῖσα διότι ἡ ἱέρεια ἡ Δανάη
κακῶς ἐποιήθη, ἐβούλετο τὸν Πολυδέκτην κολάζειν. τῇ οὖν ὑστεραίᾳ οἱ
νεανίαι αὖθις παρῆσαν. ἕκαστος δὲ τῶν ἄλλων ἵππον καλὸν ἦγεν· ὁ δὲ
35 Περσεύς οὐδὲν δῶρον εἶχεν. ὁ οὖν Πολυδέκτης ὀργισθεὶς ἐκέλευσεν αὐτὸν
τὴν τῆς Μεδούσης κεφαλὴν κομίζειν· "εἰ δὲ μή, τὴν σὴν μητέρα βίᾳ
λήψομαι." καὶ ὁ Περσεὺς ὑπέσχετο, "ἢ τοῦτο ποιήσω ἢ ἀποθανοῦμαι."

	αἴτιος -α -ον	to blame, responsible
	θήκη -ης ἡ	chest, box
	ἁλιεύς -έως ὁ	fisherman
	Δίκτυς -υος ὁ	Dictys
21	Πολυδέκτης -ου ὁ	Polydectes
	Σέριφος -ου ἡ	Seriphos (*small Greek island*)
	ἀδελφός -οῦ ὁ	brother
	γαμέω	I marry
	ἱέρεια -ας ἡ	priestess
24	ἄγριος -α -ον	(*here*) cruel
	μηχανή -ῆς ἡ	means, device
	ζητέω	I seek, I look for
	ἑορτή -ῆς ἡ	feast
	ὀνομάζω	I name
31	αἱρέομαι εἱλόμην	I choose
	Γοργών -όνος ἡ	Gorgon (*female monster with serpents in its hair, and glaring eyes*)
	Μέδουσα -ης ἡ	Medusa
	ἱέρεια -ας ἡ	priestess
33	κακῶς ποιέω	I treat badly
	τῇ ὑστεραίᾳ	on the next day
	κομίζω	I fetch
	εἰ δὲ μή	otherwise

Tense and aspect (1): Aorist imperative

• *Tense* refers to the *time* an action happens (present, future, or past). *Aspect* refers to the *type of time*, the way of looking at it (e.g. single action, long or continuous process, etc).

• In its normal (i.e. *indicative*) form, the aorist refers to *a single action* that is *in the past*:

ἐκελεύσαμεν   we ordered
ἔμαθες   you (*sg*) learned

• In other parts of the verb the aorist can denote just *a single action*, not necessarily one in the past. In this case the aorist is being used *by aspect*.

• This is most clearly illustrated by the aorist imperative, the active forms of which are:
first (weak) aorist active imperative

sg   παῦσον   stop (something)! (stressing *now, on this one occasion*)
pl   παύσατε

second (strong) aorist active imperative

sg   λαβέ   take (something)! (stressing *now, on this one occasion*)
pl   λάβετε

The imperative is clear-cut because it is hard to see how an imperative could refer to the past (insofar it has a tense at all, any imperative is in effect a sort of future, because the thing being commanded has not happened yet).

• The distinction between the present and aorist imperative is not always hard and fast, but the present is normally used for a command that is generalised or that envisages the action being repeated, the aorist to stress that the command applies to a single occasion. Surrounding words often help:

τοὺς λόγους ἀεὶ μάνθανε.
Always learn the words!   (*present imperative*)

τούτους τοὺς λόγους εὐθὺς μαθέ.
Learn these words immediately!   (*aorist imperative*)

• The forms of the aorist imperative are partly predictable. The singular of the first (weak) aorist imperative παῦσον is slightly unexpected (and is like the neuter of the future participle). Its plural παύσατε is however just the second person plural of the aorist indicative without the augment (which only the indicative ever has). The second (strong) aorist is easier: it is simply the present imperative endings (-ε, -ετε) added to the aorist stem, hence e.g. present imperative λάμβανε, aorist imperative λαβέ. (Compare how the second [strong] aorist participle likewise uses the present endings on the aorist stem: the second [strong] aorist borrows its *indicative* endings from the imperfect, but all its *other* endings from the present.)

More imperatives

• We saw the middle/deponent present imperative in Chapter 8:
present middle imperative

sg   παύου   cease! (*generally*)
pl   παύεσθε

Middle/deponent aorist imperatives (used in the way described above) also exist:

first (weak) aorist middle imperative

sg	παῦσαι	cease! (*once*)
pl	παύσασθε	

second (strong) aorist middle imperative

sg	λαβοῦ	take for yourself! (*once*)
pl	λάβεσθε	

Notice again the relation *of the plurals* to the equivalent indicative: the present is identical, the aorists simply remove the augment.

Summary table of imperatives:

	active	*middle*
present		
sg	παῦε	παύου
pl	παύετε	παύεσθε
first (weak) aorist		
sg	παῦσον	παῦσαι
pl	παύσατε	παύσασθε
second (strong) aorist		
sg	λαβέ	λαβοῦ
pl	λάβετε	λάβεσθε

Use of μή: Compound negatives (2)

• The negative used with the indicative (and normally with participles, and other parts of the verb and constructions expressing facts) is οὐ, which (as we saw in Chapter 8) comes with a whole set of compound versions (οὐδαμῶς, οὐδέποτε, etc).

• We have also however seen several examples of μή. This is used with parts of the verb and constructions expressing possibilities or ideas. Predictably therefore (since a command may not in fact be carried out) μή is always used with imperatives.

However negative commands referring to a single occasion are expressed not - as you might expect - by μή with the aorist imperative, but by a different construction explained in Chapter 11.

• There is a corresponding set of compound versions of μή, entirely predictable in form:

οὐ version	*μή version*	*meaning*
οὐδείς οὐδεμία οὐδέν	μηδείς μηδεμία μηδέν	no-one, nothing, no (not any)
οὐδέποτε	μηδέποτε	never
οὔτε ... οὔτε	μήτε ... μήτε	neither ... nor

• The use of οὐ and μή roughly corresponds to the use of *non* and *ne* in Latin.

Exercise 9.15

Translate into English:
1   τὸ δίκαιον ἀεὶ φίλει, ὦ φίλε.
2   τόδε τὸ ξίφος λαβέ.
3   μηδέποτε ταῦτα τὰ κακὰ ἔργα ποιεῖτε, ὦ πολῖται.
4   μὴ παῦσαι μαθών, ὦ παῖ.
5   ἐν πάσαις ταῖς μάχαις ἀνδρείως μάχου, ὦ στρατιώτα.

Revision checkpoint

Make sure you know:
• irregular epsilon verbs
• futures with epsilon contraction
• irregular third declension nouns βασιλεύς, πολίς, ναῦς
• the distinction between tense and aspect, and the use of the aorist imperative by aspect
• imperatives: active and middle, present and aorist
• the use of μή, and μη- versions of compound negatives

Exercise 9.16

Perseus (2)

ἀπὸ δὲ τῶν <u>βασιλείων</u> πρὸς τὴν θάλασσαν ἀποδραμών, ὁ Περσεὺς πολὺν
χρόνον <u>ἄπορος</u> ἦν. οἱ μέντοι θεοὶ εἶδον αὐτὸν οὕτως <u>ἀθυμοῦντα</u>, καὶ
εὐθὺς παρῆσαν ἥ τ᾿ Ἀθήνη καὶ ὁ <u>Ἑρμῆς</u>. ὁ οὖν τῶν θεῶν ἄγγελος, "ὦ
Περσεῦ," ἔφη, "μὴ ἀθύμει· πάρεσμεν γάρ σοι ὡς βοηθήσοντες. λαβὲ οὖν
5   τήνδε τὴν <u>ἅρπην ἀδαμάντινον</u>, ᾗ ὁ <u>Κρόνος</u> τὸν <u>Οὐρανὸν ἐξέτεμεν</u>. οὐδὲν
γὰρ <u>ὀξύτερόν</u> ἐστι τῆς ἅρπης, ἣ μόνη οἵα τ᾿ ἐστὶ τὴν τῆς <u>Γοργόνος</u>
κεφαλὴν ἀποκόπτειν." καὶ ἡ Ἀθήνη, "καὶ λαβέ," ἔφη, "τήνδε τὴν <u>ἀσπίδα</u>
τὴν <u>λαμπροτάτην</u>. εἰ γὰρ ἄνθρωπός τις πρὸς τὴν Μέδουσαν <u>σκοπεῖ</u>, εἰς
λίθον εὐθὺς διὰ φόβον τρέπεται. τὴν μέντοι <u>εἰκόνα</u> αὐτῆς ἐν τῇ ἀσπίδι

	βασίλεια -ων τά	palace
	ἄπορος -ον	at a loss
	ἀθυμέω	I am disheartened
	Ἑρμῆς -οῦ ὁ	Hermes
5	ἅρπη -ης ἡ	sickle
	ἀδαμάντινος -ον	of adamant (*fabulously hard steel*)
	Κρόνος -ου ὁ	Cronos (*father of Zeus*)
	Οὐρανός -οῦ ὁ	Uranus (*father of Cronos*)
	ἐκτέμνω ἐξέτεμον	I castrate
6	ὀξύς -εῖα -ύ	sharp
	Γοργών -όνος ἡ	Gorgon (*female monster with snakes in its hair, and glaring eyes*)
	ἀσπίς -ίδος ἡ	shield
	λαμπρός -ά -όν	shining, bright
8	σκοπέω	I look
	εἰκών -όνος ἡ	image, reflection

σκοπῶν ἐν οὐδενὶ κινδύνῳ ἔσῃ." καὶ ὁ Ἑρμῆς, "νῦν ἀπελθέ· ἡ γὰρ μήτηρ
ὑπὸ τοῦ Δίκτυος φυλαχθήσεται. ἔσται δέ σοι ὁδὸς μακροτάτη. πρῶτον μὲν
ὡς τὰς Γραίας ἐλθών, παρὰ τούτων μαθὲ ποῦ εὑρήσεις τὰς νύμφας τὰς
ὄπισθε τοῦ Βορέου οἰκούσας. αὗται δὲ χρήσιμά τέ τινα παρέξουσι καὶ τὰ
περὶ τῶν Γοργονων ἐξηγήσονται."

ἔστιν ἄντρον ἐρῆμον, ἐν ᾧ αἱ Γραῖαι οἰκοῦσιν· εἰσὶ δὲ τρεῖς. αὗται αἱ
ἀδελφαὶ οὐδέποτε νέαι ἦσαν, ἀλλ' ἀεὶ γρᾶες. ἔστι δ' αὐταῖς εἷς ὀφθαλμός,
εἷς ὀδούς· τούτων γὰρ μετέχουσιν. ὁ οὖν Περσεὺς οὐκέτι ἀθυμῶν εἰς τὸ
ἄντρον σιγῇ εἰσῆλθεν. καὶ τῆς μὲν τῶν Γραιῶν τὸν ὀφθαλμὸν ἀδελφῇ
προτεινούσης, ὁ νεανίας λάθρα ἔλαβεν. "ὦ Γραῖαι, τὸν ὑμέτερον
ὀφθαλμὸν ἔχω. ἀληθῶς οὖν ἀποκρίνασθε. εἰ δὲ μή, ἐν σκότῳ ἀεὶ ἔσεσθε."
αἱ δὲ ὡμολόγησαν, ὥσθ' ὁ Περσεὺς περὶ τῶν νύμφων ἔμαθεν. ταύτας οὖν
ὄπισθε τοῦ Βορέου ηὗρεν· καὶ φιλίως ἐδέξαντο αὐτόν.

ὁ οὖν Περσεὺς μετὰ τῶν νυμφῶν τέως ἔμενεν. τέλος δ' εἶπεν, "ὦ καλαὶ
νύμφαι, νῦν ἄπειμι ὡς τὴν Μέδουσαν ἀποκτενῶν. εἴπετέ μοι, ποῦ
οἰκοῦσιν αἱ Γοργόνες; καὶ πῶς ἀποκτενῶ τὴν Μέδουσαν;" "πρῶτον μὲν
πέδιλα πτερυγωτὰ παρέξομεν, οἷς τὰς τῆς Μεδούσης ἀδελφὰς φεύξῃ·
ἔπειτα δὲ τήνδε τὴν κίβισιν, ἐν ᾗ τὴν κεφαλὴν φέρειν οἷός τ' ἔσῃ· τέλος

	σκοπέω	I look at
	Δίκτυς -υος ὁ	Dictys
	ὡς	(+ acc) to (a person)
	Γραῖαι -ῶν αἱ	Graeae (sisters of the Gorgons, personifying old age)
12	παρά	(+ gen) from
	νύμφη -ης ἡ	nymph
	ὄπισθε	behind (+ gen)
	Βορέας -ου ὁ	North Wind
	οἰκέω	I live
14	ἐξηγέομαι	I explain
	ἄντρον -ου τό	cave
	ἐρῆμος -η -ον	lonely
	ἀδελφή -ῆς ἡ	sister
	γραῦς γραός ἡ	old woman
17	ὀδούς -όντος ὁ	tooth
	μετέχω	I share (+ gen)
	ἀθυμέω	I am disheartened
	προτείνω	I hold out
	εἰ δὲ μή	otherwise
20	σκότος -ου ὁ	darkness
	ὁμολογέω ὡμολόγησα	I agree
	τέως	for a while
	Μέδουσα -ης ἡ	Medusa
	πέδιλα -ων τά	sandals
26	πτερυγωτός -ή -όν	winged
	κίβισις -εως ἡ	bag

δὲ τὴν τοῦ Ἅιδου κυνῆν. ὁ γὰρ ταύτην φορῶν ἀφανὴς γίγνεται." ταῦτα
οὖν πάντα δεξάμενος, καὶ τὴν ὁδὸν μαθών, ὁ Περσεὺς αὖθις ἐπορεύθη,
30 τὰς νύμφας χαίρειν κελεύσας.

ἐπεὶ δ' ἐγγὺς τῆς τῶν Γοργόνων χώρας ἦν, πολλοὺς ἀνθρώπους λιθίνους
εἶδε, καὶ πολλὰ θηρία τὸ αὐτὸ παθόντα. πάντες γὰρ λίθινοι ἐποιήθησαν
διότι τὰς Γοργόνας ἐσκέψαντο. ἔπειτα δ' εἶδε τὰς ἀδελφὰς αὐτάς, ὑπὸ τῷ
ἡλίῳ καθευδούσας. αἱ δὲ Γοργόνες ὀδόντας μεγάλους εἶχον, ὥσπερ ὗες,
35 καὶ χεῖρας χαλκοῦ· ἦσαν δὲ καὶ τῇ Μεδούσῃ δράκοντες περὶ τὴν
κεφαλὴν ἀντὶ κόμης. καὶ ἡ μὲν Μέδουσα θνητὴ ἦν, αἱ δ' ἀδελφαὶ
ἀθάνατοι. ὁ δὲ Περσεύς, τὴν τοῦ Ἅιδου κυνῆν φορῶν, λάθρα προσῆλθεν,
οὐδὲν ἄλλο σκοπῶν ἢ τὴν εἰκόνα τὴν ἐν τῇ λαμπρᾷ ἀσπίδι. ἔπειτα δέ,
καίπερ μάλιστα φοβούμενος, καὶ τὴν εἰκόνα μόνην ἔτι καὶ νῦν σκοπῶν,
40 τὴν ἅρπην εἵλκυσεν· καὶ μιᾷ πληγῇ τὴν κεφαλὴν τὴν δεινοτάτην
ἀποτεμὼν εἰς τὴν κίβισιν εἰσέβαλεν.

	Ἅιδης -ου ὁ	Hades (*lit* the invisible one, *god of the Underworld*)
	κυνῆ -ῆς ἡ	cap
	φορέω	I wear
	ἀφανής -ές	invisible
30	νύμφη -ης ἡ	nymph
	χαίρειν κελεύω	I say farewell to (*literally* I order to rejoice)
	λίθινος -η -ον	made of stone
	θηρίον -ου τό	wild animal
	σκοπέω ἐσκεψάμην	I look at
33	ἀδελφή -ῆς ἡ	sister
	ὑπό	(+ *dat*) (*here*) in (*literally* under)
	καθεύδω	I sleep
	ὀδούς -όντος ὁ	tooth
	ὗς ὑός ὁ	pig
35	χαλκός -οῦ ὁ	bronze
	δράκων -οντος ὁ	snake
	ἀντί	instead of (+ *gen*)
	κόμη -ης ἡ	hair
	θνητός -ή -όν	mortal
37	ἀθάνατος -ον	immortal
	κυνῆ -ῆς ἡ	cap
	φορέω	I wear
	εἰκών -όνος ἡ	image, reflection
	λαμπρός -ά -όν	bright, shining
38	ἀσπίς -ίδος ἡ	shield
	μάλιστα	very much
	ἅρπη -ης ἡ	sickle
	ἕλκω εἵλκυσα	(*here*) I draw (weapon)
	πληγή -ῆς ἡ	blow, stroke
41	ἀποτέμνω ἀπέτεμον	I cut off
	κίβισις -εως ἡ	bag

Tense and aspect (2): Aorist infinitive

• In the indicative the aorist is unambiguously used as a tense, or 'by tense' (single action in the past), and in the imperative it is unambiguously used as an aspect, or 'by aspect'.

• Notice however that 'by tense' is here shorthand for 'by tense *as well as* aspect' (because the 'single action' idea still applies, distinguishing the aorist from the imperfect), whereas 'by aspect' implies 'by aspect *only*'.

• The aorist *participle* is normally* used by tense, like the indicative:

οἱ στρατιῶται τὴν βοὴν ἀκούσαντες ἐβοήθησαν.
The soldiers, having heard the shout, came to help.

or When the soldiers had heard the shout, they came to help.

i.e. they first heard the shout, then came to help. As we have seen frequently, the aorist participle normally refers to something that happened *before* the action referred to by the main verb of the sentence (whilst the present participle refers to something happening at the same time). * Some exceptions are noted in Chapter 11.

• In some parts of the verb however the aorist form can be used *either* by tense *or* by aspect, depending on context. This is most clearly illustrated by the aorist infinitive, whose active forms are:

first (weak) aorist	παῦσαι	to stop (once) *or* to have stopped
second (strong) aorist	λαβεῖν	to take (once) *or* to have taken

• Of the two possible meanings, the use by aspect is more common (but we shall see an important example of the use by tense in Chapter 10).

• The form of the first (weak) aorist infinitive needs to be learned, though it has the predictable sigma and alpha (and is coincidentally the same as the singular first [weak] aorist middle imperative). The form of the second (strong) aorist infinitive is entirely predictable, adding the present infinitive ending to the aorist stem (just as the corresponding participle and imperative add the equivalent present endings).

Indirect command

• A clear example of the use of the aorist infinitive by aspect is in an indirect (or 'reported') command:

direct λαβὲ τὰ χρήματα.
Take the money!

indirect ἐκελεύσαμεν αὐτὸν λαβεῖν τὰ χρήματα.
We ordered him to take the money.

Because the aorist imperative in the original direct speech was used by aspect, the infinitive follows suit: it *behaves like what it is replacing*. The aorist infinitive in the indirect command represents an aorist imperative in the direct command.

• Similarly a present infinitive is used in an indirect command to represent a present imperative (for a generalised order) in the original direct speech:

direct τὰ τῆς πόλεως τείχη ἀεὶ φυλάσσετε.
Always guard the walls of the city!

indirect ἐκέλευσα τοὺς πολίτας τὰ τῆς πόλεως τείχη ἀεὶ φυλάσσειν.
I ordered the citizens always to guard the walls of the city.

• Greek always uses the infinitive for an indirect command. This is unlike Latin, where the infinitive is used only after certain verbs (*iubeo, veto*), others requiring a more complex construction with *ut* and the subjunctive. Indirect commands in Greek are very straightforward, and we have in fact seen several examples already: they translate naturally into English.

• As with direct commands, and all constructions referring to possibilities rather than actual facts (because a command may not actually be carried out), the negative in an indirect command is μή.

More infinitives

• We met παύεσθαι in Chapter 8 as the present middle infinitive (meaning *to cease*), and in Chapter 7 as the present passive infinitive (meaning *to be stopped*).

• We met the future active, middle, and passive infinitives in Chapter 8:

active παύσειν (compare indicative παύσω)
middle παύσεσθαι (compare indicative παύσομαι)
passive παυσθήσεσθαι (compare indicative παυσθήσομαι)

• As with participles, Greek has a full set of infinitives. Most of them are predictable.

• Aorist middle and passive infinitives (respectively *to cease* (once)/*to have ceased* etc; *to be stopped* (once)/*to have been stopped* etc) are:

first (weak) aorist
middle παύσασθαι (compare indicative ἐπαυσάμην)
passive παυσθῆναι (compare indicative ἐπαύσθην)

second (strong) aorist
middle λαβέσθαι (compare indicative ἐλαβόμην)
passive ληφθῆναι (compare indicative ἐλήφθην)

Overview of infinitives

	active	*middle*	*passive*
present	παύειν	παύεσθαι	
future	παύσειν	παύσεσθαι	παυσθήσεσθαι
first (weak) aorist	παῦσαι	παύσασθαι	παυσθῆναι
second (strong) aorist	λαβεῖν	λαβέσθαι	ληφθῆναι

Table showing indicative/imperative/infinitive/participle

		indicative (*1 sg*)	*imperative* (*sg*)	*infinitive*	*participle* (*m nom sg*)
present	*active*	παύω	παῦε	παύειν	παύων
	middle	παύομαι	παύου	παύεσθαι	παυόμενος
	passive	(*all same as middle*)			
future	*active*	παύσω	-	παύσειν	παύσων
	middle	παύσομαι	-	παύσεσθαι	παυσόμενος
	passive	παυσθήσομαι	-	παυσθήσεσθαι	παυσθησόμενος
imperfect	*active*	ἔπαυον	-	-	-
	middle/passive	ἐπαυόμην	-	-	-
1st (weak) aorist	*active*	ἔπαυσα	παῦσον	παῦσαι	παύσας
	middle	ἐπαυσάμην	παῦσαι	παύσασθαι	παυσάμενος
	passive	ἐπαύσθην	- *	παυσθῆναι	παυσθείς
2nd (strong) aorist	*active*	ἔλαβον	λαβέ	λαβεῖν	λαβών
	middle	ἐλαβόμην	λαβοῦ	λαβέσθαι	λαβόμενος
	passive	ἐλήφθην	- *	ληφθῆναι	ληφθείς

* aorist passive imperatives exist but are uncommon (see page 211)

Exercise 9.17

Translate into English:

1 διῶξον τὸν δοῦλον τὸν φεύγοντα, ὦ φίλε.
2 ὁ στρατηγὸς ἐκέλευσε τοὺς στρατιώτας λίθους βαλεῖν.
3 οὐ κελεύσω τούτους τοὺς συμμάχους ἐνθάδε μαχέσασθαι.
4 τὴν δικαιοσύνην ἀεὶ φίλει, ὦ παῖ.
5 ἆρα βούλῃ τὴν πόλιν ληφθῆναι;
6 ξίφος ἑλὼν μάχεσαι, ὦ μῶρε.
7 κάλεσον τὸν τοὺς ἵππους διώκοντα, ὦ γύναι.
8 οὐ φοβοῦμαι τὴν μάχην τὴν παυσθησομένην.
9 εἰς τὸν λιμένα νῦν πλεύσατε, ὦ νεανίαι.
10 οἱ πεζοὶ ἐκελεύσθησαν εὑρεῖν τὴν ὁδὸν τὴν διὰ τῶν ὀρῶν.

Exercise 9.18

Translate into Greek:

1 Take the money, girls!
2 The master ordered the slave to throw a big stone.
3 Always trust the teacher, boy!
4 Do not eat this food, citizens!
5 The generals were ordered by the king to capture the city.

Impersonal verbs

An impersonal verb is one which has *it* rather than a person as the subject. Its form is third person singular. It is followed by an infinitive. You have already seen an example: ἔξεστι(ν) = *it is possible*.

Other common ones are:

δεῖ	it is necessary (*implying compulsion*)
χρή	it is necessary (*often implying moral obligation*)

The infinitive which follows will be present or aorist determined *by aspect* (aorist to stress something which is to happen just once). This use by aspect (*to do X [once]*) is the 'default mode' for the aorist infinitive:

> δεῖ φυγεῖν.
> It is necessary to run away (*now, on this occasion*).

If a subject is put in with δεῖ or χρή, it is accusative:

> δεῖ σὲ φυγεῖν.
> It is necessary for you to run away.
> *or* It is necessary that you (should) run away.

This is another example of the subject of an infinitive naturally being accusative (because the nominative slot has already been used up by *it*).

However ἔξεστι(ν) and other impersonal verbs are followed by a dative (as impersonal verbs normally are in English):

> ἔξεστι σοὶ φυγεῖν.
> It is possible for you to run away.

• Some impersonals are forms of verbs which can also be used with a personal subject: ἔξεστι is a compound of εἰμί (hence its imperfect is ἐξῆν) and δεῖ is in origin part of the verb δέω (though it is uncertain whether this is δέω = *I bind*, or = *I lack*). An important example of this is δοκεῖ. The ordinary verb δοκέω usually means *I seem*. The impersonal use (again with the dative) implies *it seems a good idea to X* i.e. *X decides*:

> δοκεῖ μοι φυγεῖν.
> It seems a good idea to me to run away.
> *i.e.* I decide to run away.

• δοκεῖ is often found in the aorist (because it implies a single crisp action):

> ἔδοξέ μοι μαχέσασθαι.
> I decided to fight.

• δεῖ is often found in the imperfect form ἔδει. There is also an aorist ἐδέησε(ν).

• χρή is often found in an imperfect form: ἐχρῆν or an unaugmented form χρῆν. Because it implies moral obligation, *ought* is often an appropriate translation for χρή. Greek however (unlike English) can say *I oughted (at the time) to do X*. This must be recast as *I ought to have done X* (making the infinitive rather than the impersonal verb past tense):

χρῆν με τὸν γέροντα ὠφελεῖν.

literally   I oughted to help the old man.

i.e. in correct English,

I ought to have helped the old man.

• It is also possible to form impersonal verbs from a neuter adjective plus ἐστί (again followed by a dative):

ἀγαθόν ἐστιν ἐλπίζειν.

It is good to hope.

This can also be explained (and translated) by taking the adjective with the infinitive, which is then regarded as a neuter noun:

To hope is (a) good (thing).

Infinitive after verbs

• The infinitive following naturally after another verb is technically called *prolative* ('carried forward'), but operates naturally, as in English. As well as impersonal verbs, it follows verbs meaning *want (to), be able (to), begin (to)* etc. As we saw above, an aorist infinitive in such contexts is used *by aspect* (to stress something which is to happen just once). We have also seen that some verbs are followed by a future infinitive:

ἐλπίζω	I hope (to)
μέλλω	I am about to, I intend (to)
ὑπισχνέομαι	I promise (to)

Here the future infinitive simply reinforces the sense of the verb, and so e.g. ἐλπίζω ἀφίξεσθαι is translated *I hope to arrive*.

Exercise 9.19

Translate into English:

1   ἆρ' ἔξεστι τῇ ἐκκλησίᾳ τὰ περὶ τῆς ναυμαχίας μαθεῖν;
2   δεῖ πάντας τοὺς παρόντας εὐθὺς φυγεῖν.
3   ἔδοξε τοῖς στρατηγοῖς τὴν τῶν πολεμίων χώραν εἰσβαλεῖν.
4   ἐχρῆν ἡμᾶς τοῖς αἰχμαλώτοις βοηθεῖν.
5   οἱ παῖδες ἔμελλον τὸν πατέρα χρήματα αἰτήσειν.
6   χαλεπόν ἐστι τοὺς φυγόντας ἐν τῇ ὕλῃ εὑρίσκειν.
7   οἱ δοῦλοι ὑπέσχοντο τὰ κελευσθέντα πράξειν.
8   αὕτη ἡ κόρη ἐλπίζει τοὺς λόγους ταχέως γνώσεσθαι.
9   ἔδει τοὺς αἱρεθέντας πολὺν χρόνον ἐκεῖ μένειν.
10   ἔδοξε τῷ κριτῇ τὴν βίβλον δέξασθαι.

Exercise 9.20

Translate into Greek:
1   It is necessary for the allies to suffer bad things.
2   It was possible for the women to hear all the words.
3   The teacher decided to send another letter.
4   Did the girl promise to find the books?
5   It is good to receive such gifts.

Revision checkpoint

Make sure you know:
• use of μή in simple form and compounds
• indirect commands and the use of the aorist infinitive by aspect
• all infinitives in common use
• the correlation of indicative, imperative, infinitive, and participle
• impersonal verbs

Exercise 9.21

<div align="center">

Perseus (3)

</div>

οἱ δὲ <u>δράκοντες</u> <u>συρίζοντες</u> τὰς τῆς <u>Μεδούσης</u> ἀδελφὰς ἐξ ὕπνου
<u>ἐκίνησαν</u>. αὗται οὖν ὡς τὸν τῆς ἀδελφῆς θάνατον <u>τιμωρήσουσαι</u>
προσέδραμον, τὸν πράξαντα <u>ζητοῦσαι</u>. ὁ μέντοι Περσεὺς τοῖς <u>πεδίλοις</u>
τοῖς <u>πτερυγωτοῖς</u> διὰ τοῦ οὐρανοῦ ἀπέφυγεν. μετὰ δὲ πολὺν χρόνον εἶδε
5   κόρης καλλίστης <u>ἀνδριάντα</u> ἐν τῇ <u>ἀκτῇ</u>, <u>πέτρῳ</u> <u>γλυπτόν</u>. <u>ἐγγύτερον</u> μέντοι
προσελθών, εἶδε κόρην (οὐκ ἀνδριάντα) τῷ πέτρῳ <u>δεθεῖσαν</u>. "ὦ κόρη
καλλίστη," ἔφη, "<u>ὡς</u> <u>οἰκτείρω</u> σε, οὐκ ἄξια πάσχουσαν". "τίς εἶ σύ, τὴν
<u>Ἀνδρομέδην</u> οὕτως οἰκτείρων; καὶ πόθεν καλεῖς;" ὁ μὲν οὖν Περσεύς, τὴν

	δράκων -οντος ὁ	snake
	συρίζω	I hiss
	Μέδουσα -ης ἡ	Medusa
	ἀδελφή -ῆς ἡ	sister
2	κινέω ἐκίνησα	I move, I set in motion
	τιμωρέω ἐτιμώρησα	I avenge
	ζητέω	I seek, I look for
	πεδίλα -ων τά	sandals
	πτερυγωτός -ή -όν	winged
5	ἀνδριάς -άντος ὁ	statue
	ἀκτή -ῆς ἡ	shore
	πέτρος -ου ὁ	rock
	γλυπτός -ή -όν	carved
	ἐγγύτερον	nearer
6	δέω *aor pass* ἐδέθην	I bind, I fasten
	ὡς	(*here*) how ... !
	οἰκτείρω	I pity
	Ἀνδρομέδη -ης ἡ	Andromeda

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τοῦ Ἅιδου κυνῆν ἀφελών, περὶ ἑαυτοῦ ἔλεξεν· ἡ δ' Ἀνδρομέδη τὸν τῶν
10 δεσμῶν λόγον ἐξηγήσατο.

ἡ γὰρ Κασσιόπεια, ἡ τῆς Ἀνδρομέδης μήτηρ, περὶ τοῦ ἑαυτῆς κάλλους
μέγα ἔλεγεν ὡς καλλίων οὖσα τῶν Νηρηίδων. αἱ οὖν Νηρηίδες, διὰ ταῦτα
μάλιστα ὀργισθεῖσαι, τὸν Ποσειδῶνα ᾔτησαν κολάζειν αὐτήν. ὁ οὖν
Ποσειδῶν θηρίον δεινότατον ἔπεμψεν, ὃ διέφθειρεν πᾶσαν τὴν χώραν ἧς
15 ὁ Κεφεύς, ὁ τῆς Ἀνδρομέδης πατήρ, βασιλεὺς ἦν. ἠγγέλθη δὲ τότε τὸ
μαντεῖον τόδε· "ὁ βασιλεὺς οἷός τ' ἐστὶ τὴν τοῦ θηρίου ὀργὴν παῦσαι εἰ
ἐθέλει τὴν θυγατέρα τοῖς πέτροις δῆσαι." καὶ ὁ Κεφεὺς ὑπὸ τῶν πολιτῶν
ἠναγκάσθη τὴν θυγατέρα οὕτως ἀδικῆσαι. ὁ δὲ Περσεύς, τὴν Ἀνδρομέδην
ἤδη φιλῶν, τὴν θάλασσαν ἐσκέψατο. τοῦ δὲ θηρίου αὖθις προσιόντος,
20 τὴν τῆς Γοργόνος κεφαλὴν ἐκ τῆς κιβίσεως ἑλὼν καὶ πρὸ τῶν τοῦ θηρίου
ὀφθαλμῶν τῶν δεινοτάτων προτείνων, ὁ Περσεὺς τοῦ θηρίου ἐκράτησεν.
σιγῇ οὖν ἔμενε τὸ θηρίον, ψυχρόν τε καὶ ἀκίνητον· λίθος γὰρ ἐγένετο.
οὕτως οὖν ὁ Περσεύς, τῇ ἅρπῃ τῇ ἀδαμαντίνῃ τοὺς δεσμοὺς λύσας, τὴν
Ἀνδρομέδην ἔσωσεν.

25 πάντες οὖν νῦν ἔχαιρον. ὁ δὲ Περσεὺς ἐβούλετο τὴν Ἀνδρομέδην τὴν
ἑαυτοῦ γυναῖκα γενέσθαι. τοῦ δὲ πατρὸς ὁμολογήσαντος, ὁ γάμος
ἐποιήθη, καὶ ἑορτὴ μεγάλη. πάντων μέντοι ἡδέως πινόντων τε καὶ

	Ἅιδης -ου ὁ	Hades
	κυνῆ -ῆς ἡ	cap
	ἀφαιρέω ἀφεῖλον	I remove, I take off
	ἐξηγέομαι ἐξηγησάμην	I explain
11	Κασσιόπεια -ας ἡ	Cassiopia
	κάλλος -ους τό	beauty
	μέγα λέγω	I boast (*lit* I talk big)
	καλλίων	more beautiful
	Νηρηίδες -ων αἱ	Nereids (*sea-nymphs*)
13	μάλιστα	very much
	Ποσειδῶν -ῶνος ὁ	Poseidon
	θηρίον -ου τό	(*here*) monster
	Κεφεύς -έως ὁ	Cepheus
	μαντεῖον -ου τό	oracle
16	ὀργή -ῆς ἡ	anger
	πέτρος -ου ὁ	rock
	δέω ἔδησα	I bind, I fasten
	σκοπέω ἐσκεψάμην	I look at
	κίβισις -εως ἡ	bag
21	προτείνω	I hold out
	κρατέω ἐκράτησα	I overpower (+ *gen*)
	ψυχρός -ά -όν	cold
	ἀκίνητος -ον	motionless
	ἅρπη -ης ἡ	sickle
23	ἀδαμάντινος -η -ον	of adamant
	χαίρω	I rejoice, I am happy
	ὁμολογέω ὡμολόγησα	I agree
	γάμος -ου ὁ	marriage
	ἑορτή -ῆς ἡ	feast

ἐσθιόντων, εἰσῆλθεν ἄνθρωπός τις δεινός τε καὶ μέγιστος, ξίφος ἔχων.
οὗτος θεῖος κακὸς τῆς Ἀνδρομέδης ἦν, Φινεὺς ὀνόματι, τὴν τοῦ ἀδελφοῦ
30 θυγατέρα ἀδίκως φιλῶν. "ἢ πάρεχε τὴν κόρην μοι, ἢ τοὺς ἄνδρας
ἀποκτενῶ, τὰς γυναῖκας λήψομαι, τὴν πόλιν κατακαύσω." τοῦ μέντοι
Περσέως τὴν τῆς Μεδούσης κεφαλὴν αὖθις προτείνοντος, ὁ Φινεὺς λίθος
ἐγένετο.

μετὰ δὲ ταῦτα οὐ πολλῷ ὅ τε Περσεὺς καὶ ἡ Ἀνδρομέδη ἀποπλεύσαντες
35 πρὸς τὴν Σέριφον ἀφίκοντο. τὰ μέντοι ἐκεῖ πράγματα οὐδαμῶς εὐτυχῆ ἦν.
ἥ τε γὰρ Δανάη ὑπὸ τοῦ Πολυδέκτου δούλη ἐποιήθη, ὁ δὲ Δίκτυς ἐν
δεσμωτηρίῳ ἐδέθη. τὴν οὖν Ἀνδρομέδην ἐν τῇ νηὶ λιπών, ὁ Περσεὺς
πρὸς τὰ βασίλεια προσῆλθεν. τὸν δὲ βασιλέα ηὗρε μετὰ τῶν φίλων
ἐσθίοντα. ὁ δὲ εἶπεν, "ἆρα δῶρόν μοι φέρεις, ὦ Περσεῦ;" "ναί, ὥσπερ καὶ
40 ὑπεσχόμην." "μὴ φλυάρει· οὐδαμῶς γὰρ φοβοῦμαι." ἔπειτα δὲ ὁ Περσεὺς
τὴν τῆς Γοργόνος κεφαλὴν αὖθις ἐξεῖλεν. ἔτι καὶ νῦν οἱ λίθοι ἐν τῇ
νήσῳ εἰσίν.

τοῦ δὲ Πολυδέκτου καὶ τῶν φίλων λιθίνων ποιηθέντων, ὁ Δίκτυς τῆς
Σερίφου βασιλεὺς ἐγένετο· καὶ τὴν Δανάην ἔγημεν. ὁ δὲ Περσεὺς καὶ ἡ
45 Ἀνδρομέδη αὖθις ἀπέπλευσαν, ὡς ἐν τῷ Ἄργει οἰκήσοντες. ἐν δὲ τῇ ὁδῷ
πρὸς τὴν Λάρισαν ἀφίκοντο. ἐκεῖ δ' ἀγῶνες ἤγοντο, ἐν οἷς ὁ Περσεὺς
πολλὰ ἆθλα ἐφέρετο. δίσκον μέντοι οὕτως ἰσχυρῶς ἔβαλεν ὥστε γέροντά
τινα ἐν τοῖς θεαταῖς εὐθὺς ἀπέκτεινεν· καὶ οὗτος Ἀκρίσιος ἦν, ὃς τὸ
Ἄργος ἔλιπε διότι ἐφοβεῖτο τοὺς τοῦ θεοῦ λόγους.

	θεῖος -ου ὁ	uncle
	Φινεύς -έως ὁ	Phineus
	ἀδελφός -οῦ ὁ	brother
	κατακαίω *fut* κατακαύσω	I burn down
32	προτείνω	I hold out
	Σέριφος -ου ἡ	Seriphos
	πράγματα -ων τά	affairs
	Δανάη -ης ἡ	Danae
	Πολυδέκτης -ου ὁ	Polydectes
36	δούλη -ης ἡ	(female) slave
	Δίκτυς -υος ὁ	Dictys
	δέω *aor pass* ἐδέθην	I tie up
	βασίλεια -ων τά	palace
	ναί	yes
40	φλυαρέω	I talk rubbish
	οὐδαμῶς	in no way, not at all
	λίθινος -η -ον	(made of) stone
	γαμέω ἔγημα	I marry
	Ἄργος -ους τό	Argos
45	οἰκέω ᾤκησα	I live
	Λάρισα -ης ἡ	Larissa (*town in central Greece*)
	ἄγω	(*here*) I hold, I celebrate
	δίσκος -ου ὁ	discus
	θεατής -οῦ ὁ	spectator
48	Ἀκρίσιος -ου ὁ	Acrisius

Vocabulary checklist for Chapter 9

ἀδικέω ἠδίκησα	I do wrong (to), I act unjustly (towards)
ἄδικος -ον	unjust
αἱρέω εἷλον	I take
αἰτέω ᾔτησα	I ask for, I beg
ἀληθής -ές	true
ἀναχωρέω ἀνεχώρησα	I withdraw, I retreat
ἀσθενής -ές	weak
ἀσπίς -ίδος ἡ	shield
ἀσφαλής -ές	safe
ἀφικνέομαι ἀφικόμην	I arrive
βασιλεύς -έως ὁ	king
βοηθέω ἐβοήθησα	I help, I run to help (+ *dat*)
βραδύς -εῖα -ύ	slow
γένος -ους τό	race, kind, type
δεῖ *imperfect* ἔδει	it is necessary (+ *acc + inf*)
δοκεῖ ἔδοξε(ν)	*lit* it seems good (to X *dat*), i.e. X decides
δυστυχής -ές	unlucky, unfortunate
ἔξεστι(ν) *imperfect* ἐξῆν	it is possible (+ *dat and/or + inf*)
ἔτος -ους τό	year
εὐρύς -εῖα -ύ	broad, wide
εὐτυχής -ές	lucky, fortunate
ἡδύς -εῖα -ύ	sweet, pleasant
ἡδέως	sweetly; gladly
ἱππεύς -έως ὁ	horseman, *pl* cavalry
ἰχθύς -ύος ὁ	fish
καλέω ἐκάλεσα	I call, I invite
μέγας μεγάλη μέγα (μεγαλ-)	great, big
μή	not (*in contexts other than statements of fact*)
μηδείς, μηδεμία, μηδέν (μηδεν-)	no-one, nothing, (*as adj*) no (not any)
μηδέποτε	never
μήτε ... μήτε	neither ... nor
μισέω ἐμίσησα	I hate
ναῦς νεώς ἡ	ship
ξίφος -ους τό	sword
ὄρος -ους τό	mountain
πλέω ἔπλευσα	I sail
ποιέω ἐποίησα	I make, I do, (+ *adv and acc*) I treat
πολίς -εως ἡ	city
πολύς πολλή πολύ (πολλ-)	much
πολλοί -αί -ά	many
ταχύς -εῖα -ύ	quick, swift
τεῖχος -ους τό	wall
ὑπισχνέομαι ὑπεσχόμην	I promise
φιλέω ἐφίλησα	I love, I like

φοβέομαι ἐφοβήθην   I fear, I am afraid (of)
φονεύω ἐφόνευσα   I murder, I kill
χρή (ἐ)χρῆν   it is necessary

(45 words)

Chapter 10

Indirect statement: Introduction

A *direct* statement quotes a speaker's actual words:

> "The old man is very wise" says Socrates.

• Or it may be simply something an author tells us (any ordinary sentence that is not a question or command):
> Socrates was born in 369 BC.

If a direct statement is put into *indirect* speech (i.e. if it is *reported* by someone else) it naturally turns into:

> Socrates says that the old man is very wise.

• The words do not have to be spoken aloud:
> "The old man is very wise" thinks Socrates (to himself)

similarly becomes
> Socrates thinks that the old man is very wise.

• An indirect statement comes after a verb in which the voice, mind, or one of the senses is used: *say, think, hear, find out, know*.

A 'that' clause is the most common way of expressing this in English. But we have three methods altogether:

> Socrates says <u>that</u> the old man is very wise.   (*'that' clause*)
> Socrates believes the old man <u>to be</u> very wise.   (*infinitive construction*)
> Socrates regards the old man <u>as being</u> very wise.   (*participle construction*)

Greek similarly has all three constructions. As in English, particular verbs or types of verb prefer one or the other. (Latin in contrast has only the infinitive construction.)

Indirect statement (1): with 'that' clause

• This is the normal method with verbs of *saying*, especially λέγω with its aorists ἔλεξα and the commoner εἶπον (and with some verbs that *imply* saying, e.g. ἀποκρίνομαι = *reply, answer*; ἀγγέλλω = *report, announce*). The word for *that* is ὅτι, which we met in Chapter 8.

• The 'that' clause behaves like an independent sentence, with its subject in the nominative, οὐ as the negative, and the verb usually indicative*. Hence the direct statement
> "ὁ γέρων σοφώτατός ἐστιν"

becomes the indirect
> ὁ Σωκράτης λέγει ὅτι ὁ γέρων σοφώτατός ἐστιν.

• The verb in the indirect statement *retains the tense of the original direct statement*, regardless of the introductory verb:

ὁ Σωκράτης εἶπεν ὅτι ὁ γέρων σοφώτατός ἐστιν.

English however changes the tense in the indirect statement if the introductory verb is past, so this sentence must be translated:

Socrates said that the old man w̲a̲s̲ very wise (*rather than the literal translation* is).

On this principle, an original *present* tense (i.e. present tense in the direct statement, and in Greek retained as such in the indirect statement) comes out as an *imperfect* in English; an original *past* tense comes out as a *pluperfect* (*had ...*): notice in both these cases how we move b̲a̲c̲k̲ a tense. An original future comes out as a *would* or *was/were going to* (the so-called 'future in the past').

This principle of *retaining the tense of the original* applies to all three indirect statement constructions in Greek (as it does to the infinitive construction in Latin). It is more straightforward than it may seem: think what was said or thought at the time, then express the reported form of this in natural English.

When translating into Greek, likewise reconstruct what was said or thought at the time (i.e. unscramble the change English has made).

* If the introductory verb is past tense, the verb in the indirect statement can be put into a form called the *optative*: see Chapter 11. The indicative (i.e. one of the normal tenses, used to express facts) is however commonly used to evoke in a strongly vivid way - as the rule about its tense also does - the original direct speech lying behind the reported version.

Exercise 10.1

Translate into English:
1   ὁ ἄγγελος λέγει ὅτι οἱ σύμμαχοι προσέρχονται.
2   ὁ στρατηγὸς εἶπεν ὅτι οἱ πολέμιοι φεύγουσιν.
3   αἱ γυναῖκες ἔλεξαν ὅτι πολλὰς βόας ἤκουσαν.
4   ὁ ναύτης λέγει ὅτι ἡ ναυμαχία παύσεται.
5   ἡ παῖς εἶπεν ὅτι ἔλυσε τὸν ἵππον.
6   οἱ γέροντες ἔλεξαν ὅτι βούλονται ἐν τῇ πόλει μένειν.
7   ὁ παῖς ἀπεκρίνατο ὅτι ἔμαθε πάντας τοὺς λόγους.
8   ὁ βασιλεὺς ἤγγειλεν ὅτι ἡ πόλις τέλος ἐλήφθη.
9   οἱ ἄρχοντες εἶπον ὅτι πάντες οἱ φυγόντες διωχθήσονται.
10   οἱ δοῦλοι λέγουσιν ὅτι οὐδέποτε ἀδικοῦσιν.

Exercise 10.2

Translate into Greek:
1   Socrates says that the boy is stupid.
2   The soldiers said that they had seen nothing.
3   The people on the island said that they were in danger.
4   The women said that they would send letters.
5   Did you say that the battle had ceased, messenger?

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Indirect statement (2): with infinitive

This version is particularly used with verbs of *thinking*, e.g. νομίζω. Here the *subject* of the original direct statement (assuming it is different from the subject of the introductory verb) is put in the accusative, and the verb is put in the infinitive. Hence:

direct   ὁ γέρων σοφώτατός ἐστιν.

indirect   ὁ Σωκράτης νομίζει <u>τὸν γέροντα</u> σοφώτατον <u>εἶναι</u>.

literally   Socrates thinks the old man to be very wise.

or, in better English,

         Socrates thinks that the old man is very wise.

Notice again that, though the literal translation sounds odd when introduced by *thinks*, the infinitive version can more easily be retained in English after *believes* or *considers*.

• Just as with the 'that' clause construction, the infinitive *keeps the tense of the original*, where English makes the adjustment described above if the introductory verb is past:

         ὁ Σωκράτης ἐνόμιζε τὸν γέροντα σοφώτατον εἶναι.

         Socrates thought that the old man *was* very wise.

• An *aorist infinitive* therefore here represents an original *aorist indicative*, for a *statement*: the aorist infinitive is used *by tense*, meaning *to have done X* (rather than *by aspect*, meaning *to do X [once]*).

This follows the principle explained in Chapter 9: the aorist infinitive in indirect speech *behaves like what it is replacing*. In an indirect *statement* it replaces the *tense* of the aorist indicative in the direct statement (*did X*), whereas in an indirect *command* it replaces the *aspect* of the aorist imperative in the direct command (*do X [once]!*).

• The use of the aorist infinitive in indirect statement roughly corresponds to the use of the perfect infinitive in Latin:

         ὁ διδάσκαλος ἐνόμιζε τὴν παῖδα εὖ ἀποκρίνασθαι.

literally   The teacher thought the girl to have answered well.

or, in better English,

         The teacher thought that the girl had answered well.

       (Compare Latin: *magister puellam bene respondisse putabat.*)

• The use of the various infinitives can be summarised as follows.

	literally	*normal English*
present introductory verb with:		
present infinitive	he thinks X to be ...	he thinks that X is ...
aorist infinitive	he thinks X to have ...	he thinks that X (has) ... -ed
future infinitive	he thinks X to be going to ...	he thinks that X will ...
past introductory verb with:		
present infinitive	he thought X to be ...	he thought that X was ...
aorist infinitive	he thought X to have ...	he thought that X had ...
future infinitive	he thought X to be going to ...	he thought that X would ...

• The infinitive construction is similar to the Latin accusative and infinitive. It may seem puzzling that a *subject* should be accusative. But notice how a sentence such as *Socrates considers the old man to be ...* could be cut short as *Socrates considers the old man.* Clearly *the old man* cannot here be nominative. A sentence can only introduce a *new* nominative

(after the main subject slot has been occupied, as here by Socrates) if there is a new *finite* verb (i.e. verb with a person ending): by definition the *infinitive* does not qualify (whereas the indicative of a 'that' clause of course does). Hence the natural case for *subject of an infinitive* (used, as we shall see, in other constructions as well as indirect statement) is *accusative*.

• If the infinitive in the indirect statement itself has an object, that too will be accusative. You can tell which is which by word order (as well as context) - the *subject* accusative almost invariably comes first:

> ὁ στρατηγὸς ἐνόμιζε τοὺς συμμάχους πολλοὺς αἰχμαλώτους λαβεῖν.
> The general thought that the allies had captured many prisoners.

• The point about not being able to introduce a *new* nominative leads on to an important further feature (and difference from Latin). In Greek, if the subject of the infinitive is *the same as* the subject of the introductory verb, it is normally just left out:

> ὁ νεανίας ἐνόμιζεν ἀνδρείως μαχέσασθαι.
> The young man thought that he had fought bravely.

But if it *is* put in (for emphasis), or is shown by an adjective or complement, it is *nominative*:

> ὁ νεανίας ἐνόμιζεν αὐτὸς ἀνδρείως μαχέσασθαι.
> The young man thought that he himself (*implying* as distinct from others) had fought bravely.

> ἡ παῖς νομίζει οἵα τ᾽ εἶναι τὸν πατέρα πείθειν.
> The girl thinks that she can persuade her father.

> ὁ Σωκράτης ἐνόμιζε πολίτης πιστὸς εἶναι.
> Socrates considered that he was (*literally* himself to be) a loyal citizen.

We call this version of the infinitive construction *nominative and infinitive* even though the nominative is often not actually there but just understood.

• This contrasts with Latin, where the indirect statement construction is always *accusative* and infinitive. If the subject of the indirect statement is the same as that of the introductory verb, it must be put in as a reflexive accusative:
> *iuvenis se fortiter pugnavisse putabat.*
> The young man thought that he (*himself*) had fought bravely.
The choice of pronoun distinguishes the reflexive from the non-reflexive accusative:
> *iuvenis eum fortiter pugnavisse putabat.*
> The young man thought that he (*someone else*) had fought bravely.

• The use of the nominative and infinitive, along with the use of the middle as a reflexive, explains why the reflexive pronouns ἑαυτόν etc are much less common than their Latin equivalents.

• After an 'understood' nominative, there may still be an accusative as *object* of the infinitive (the sense and context normally avoiding ambiguity):

> ὁ παῖς ἐνόμιζε τοὺς λόγους μαθεῖν.
> The boy thought that he had learned the words.

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• The contrast between the nominative (for same subject, and for emphasis) and the accusative in the infinitive construction provides a good illustration of different uses of αὐτός:

> ὁ γέρων νομίζει αὐτὸς σοφὸς εἶναι.
> The old man thinks that he himself (*emphatic*) is wise.

> ὁ γέρων νομίζει αὐτὸν σοφὸν εἶναι.
> The old man thinks that he (*someone else*) is wise.

• The infinitive version of indirect statement (as we see from its use with *think*) carries the idea of *expressing an opinion*, where the 'that' clause states a fact. This difference in shade of meaning explains why there is a separate word for *say* used with the infinitive: φημί, implying *assert, express the opinion*. (You have already met the idiomatic use of part of this: ἔφη = *he/she said* with direct speech, usually - like Latin *inquit* - interrupting the quotation.) This is another example of an irregular verb which is also very common.

present   say (assert, express the opinion)

sg	1	φημί	I say
	2	φής	you (*sg*) say
	3	φησί(ν)	he/she/it says

pl	1	φαμέν	we say
	2	φατέ	you (*pl*) say
	3	φασί(ν)	they say

imperfect (but normally used as simple past tense)

sg	1	ἔφην	I said
	2	ἔφησθα	you (*sg*) said
	3	ἔφη	he/she/it said

pl	1	ἔφαμεν	we said
	2	ἔφατε	you (*pl*) said
	3	ἔφασαν	they said

infinitive   φάναι
participle   sg φάσκων -ουσα -ον (stem φασκοντ-)*
               pl φάντες, φᾶσαι, φάντα (stem φαντ-)
imperative   sg φαθί, *pl* φάτε

   * borrowed from φάσκω, an alternative present tense with similar meaning

• In an indirect statement using the infinitive construction, the negative is οὐ (as with a 'that' clause):

> ὁ στρατηγὸς ἐνόμιζε τοὺς συμμάχους οὐκ ἀφίκεσθαι.
> The general thought that the allies had not arrived.

But if the introductory verb used is φημί, that is negatived instead of the infinitive:

> ὁ διδάσκαλος οὐκ ἔφη τὴν βίβλον χρησίμην εἶναι.

literally   The teacher denied that the book was useful.
i.e.   The teacher said that the book was not useful.

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The normal translation of οὐ φημί therefore is *say that ... not* (this corresponds to the use of *nego* in Latin). This idiom is linked to the idea of φημί being used to express an opinion.

Contrast with it:

ὁ διδάσκαλος οὐκ εἶπεν ὅτι ἡ βίβλος χρησίμη ἐστίν.
The teacher did not say that the book was useful.
(i.e. he did not make a statement at all)

Exercise 10.3

Translate into English:
1   οἱ ἐν τῷ στρατοπέδῳ ἐνόμιζον τὸν ποταμὸν ἔτι χαλεπώτατον εἶναι.
2   ἆρα νομίζετε τοὺς δούλους φυγεῖν;
3   ὁ κριτὴς ἔφη δικαιότατος εἶναι.
4   ἐνομίζομεν τὴν πόλιν ὀλίγων ἡμερῶν ληφθήσεσθαι.
5   αἱ γυναῖκες οὐκ ἔφασαν τοὺς τοῦ ἀγγέλου λόγους ἀληθεῖς εἶναι.
6   ὁ στρατηγὸς νομίζει τὰς παῖδας ἀνδρείως τὰ τείχη φυλάξαι.
7   ὁ στρατηγὸς οὐκ ἔφη αὐτὸς τὸν δῆμον ἀδικῆσαι.
8   ἆρα νομίζεις τοὺς συμμάχους ἀφίξεσθαι;
9   αὕτη πάρεστι φάσκουσα τὸν υἱὸν ἀπελθεῖν.
10   ὁ παῖς οὐκ ἔφη αὐτὸς ἀλλὰ τὴν μητέρα φοβεῖσθαι.

Exercise 10.4

Translate into Greek (using the infinitive construction):
1   The slave thought that his master had gone out.
2   The girl's mother says that the food is good.
3   Who thinks that that old man is wiser than me?
4   The boy thought that he had not acted unjustly.
5   Did you say that you were going to send a letter, father?

Indirect statement (3): with participle

This version is used with verbs of *perceiving (hear, see, know, realise, find out)*, e.g.

αἰσθάνομαι τὸν γέροντα σοφώτατον ὄντα.
literally I perceive the old man as being very wise.
or, in better English,
I perceive that the old man is very wise.

• Exactly the same rule about retaining the tense of the original (actual or implied: what was heard, or what someone thought) which we saw with the 'that' clause and infinitive constructions applies here too:

ὁ στρατηγὸς ἔγνω τοὺς πολεμίους προσβαίνοντας.
literally The general got to know the enemy (as) approaching.
i.e. The general got to know that the enemy were approaching.

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• Exactly the same rule about the subject in the indirect statement being accusative if it is different from the subject of the introductory verb, but nominative if it is the same, applies here as with the infinitive. Because however the participle necessarily has a case ending, the nominative here is always shown rather than left to be understood:

> ὁ δοῦλος γιγνώσκει διωκόμενος.
> The slave realises that he is being chased.

A pronoun can still be put in for extra emphasis:

> ἡ παῖς ἔγνω αὐτὴ τὸν διδάσκαλον πείσασα.
> The girl realised that she herself had persuaded the teacher.

You have already met several verbs which take the participle contruction:

αἰσθάνομαι	I perceive
ἀκούω	I hear
γιγνώσκω	I get to know, I realise
μανθάνω	I learn
πυνθάνομαι	I learn by enquiry, I find out

Also the irregular aorist:

> εἶδον   I saw (*the present tense* I see *occurs later in this chapter*)

In addition there is the very common but highly irregular verb οἶδα = *I know*:

present

sg	1	οἶδα	I know
	2	οἶσθα	you (*sg*) know
	3	οἶδε(ν)	he/she/it knows

pl	1	ἴσμεν	we know
	2	ἴστε	you (*pl*) know
	3	ἴσασι(ν)	they know

infinitive   εἰδέναι
participle   εἰδώς -υῖα -ός (stem εἰδοτ-) [3-1-3 in declension: see page 216]

• Note that οἶδα is also sometimes used with a 'that' clause (to emphasise knowledge of a *fact*).

Exercise 10.5

Translate into English:

1   ἀκούω τὸν τῶν συμμάχων ἄγγελον ἤδη παρόντα.
2   ὁ στρατηγὸς ἔγνω τοὺς ἐν τῇ νήσῳ φοβουμένους.
3   ἆρα εἴδετε τὸ τεῖχος διαφθειρόμενον;
4   ἡ γυνὴ οἶδεν οἵα τ᾽ οὖσα τὸν στρατηγὸν πείθειν.
5   ὁ παῖς οὐ γιγνώσκει τὸν ποταμὸν εὐρὺν ὄντα.
6   ὁ βασιλεὺς ἐπύθετο τοὺς στρατιώτας εὖ μαχεσαμένους.
7   οἱ παῖδες μανθάνουσι τὸ ἔργον χαλεπὸν ὄν.
8   ἠσθόμεθα πρὸς τὴν θάλασσαν τέλος ἀφικόμενοι.
9   οἱ τὴν πόλιν φυλάσσοντες ἴσασιν ὅτι ὁ στρατηγὸς ἀπέθανεν.
10   οἱ Ἀθηναῖοι οὐκ ἔγνωσαν τὴν νόσον γενησομένην.

Exercise 10.6

Translate into Greek:
1 The king hears that all the citizens are amazed.
2 We heard that the enemy were running away.
3 Do you (*sg*) realise that this slave is very brave?
4 The girl knows that she is getting angry.
5 The old man did not find out that the boy had helped him.

Indirect statement: summary

• For all three constructions ('that' clause, infinitive, participle) the indirect statement *retains the tense of the original*. English adjusts this if the introductory verb is past tense.

• For all three constructions the negative is οὐ.

• Each construction is associated with a particular type of verb:

'that' clause	verbs of *saying*, especially λέγω/εἶπον
infinitive construction	verbs of *thinking* (plus φημί)
participle construction	verbs of *perception*

• With the infinitive and participle versions, a new subject in the indirect statement is *accusative*. If the subject is the same as that of the introductory verb, it is *nominative* or left out.

Exercise 10.7

Helen in Egypt

The ten-year Trojan War was fought to recover Helen, wife of Menelaus, who had been kidnapped by the Trojan prince Paris (after Aphrodite, inducing him to declare her winner in a beauty contest with the other goddesses Hera and Athene, promised him the most beautiful woman in the world). The reaction of Menelaus and the other Greeks when they finally found Helen again was a subject of considerable dramatic potential, of which there are various accounts (Homer's authoritative Iliad *stopping before this point). A more radical retelling of the story (undercutting the whole purpose of the war) denied that Helen had ever been in Troy at all. This version of it is told by the fifth-century historian Herodotus.*

οἱ ἐν τῇ <u>Αἰγύπτῳ</u> <u>ἱερεῖς</u> τάδε τὰ <u>θαυμάσια</u> περὶ τῆς Ἑλένης λέγουσιν.
ἐγὼ δὲ νομίζω καὶ τὸν <u>Ὅμηρον</u> τοῦτον τὸν μῦθον ἀκοῦσαι, οὐ μέντοι
<u>διηγήσασθαι</u> ὡς οὐκ <u>εὐπρεπῆ</u> τῇ <u>Ἰλιάδι</u> ὄντα. ἐπεὶ δὲ τοὺς ἱερέας

	Αἴγυπτος -ου ἡ	Egypt
	ἱερεύς -έως ὁ	priest
	θαυμάσιος -α -ον	remarkable
	Ἑλένη -ης ἡ	Helen
2	Ὅμηρος -ου ὁ	Homer
	διηγέομαι διηγησάμην	I relate, I tell
	εὐπρεπής -ές	fitting
	Ἰλιάς -άδος ἡ	the *Iliad*

ἠρόμην εἰ οἱ Ἕλληνες ἀληθῶς λέγουσι τὰ περὶ τῆς Τροίας, εἶπον τάδε·
5 τῆς δὲ Ἑλένης ἁρπασθείσης, ἦλθεν εἰς τὴν Τροίαν στρατιὰ πολλὴ τῶν
Ἑλλήνων τῷ Μενελάῳ βοηθοῦσα. ἐκβάντες δ' εἰς γῆν, ἔπεμψαν εἰς τὸ
Ἴλιον ἀγγέλους. οἱ δέ, ἐπεὶ εἰσῆλθον εἰς τὴν πόλιν, ἀπήτουν τήν τε
Ἑλένην καὶ τὰ χρήματα ἃ ὁ Πάρις ἔκλεψεν. οἱ δὲ Τρῶες ἀεὶ τὸν αὐτὸν
λόγον ἔλεγον, ὅτι ἔχουσιν οὔτε τὴν Ἑλένην οὔτε τὰ χρήματα· πάντων δὲ
10 τούτων ἐν τῇ Αἰγύπτῳ ὄντων, αὐτοὶ οὐκ ἄξιοί εἰσι κολάζεσθαι. οἱ δὲ
Ἕλληνες νομίζοντες ἐπισκώπτεσθαι ὑπ' αὐτῶν ἐπολιόρκουν τὴν πόλιν. τὴν
μέντοι Τροίαν μετὰ δέκα ἔτη ἑλόντες οὐχ εὗρον ἐκεῖ τὴν Ἑλένην, ἀλλὰ
τὸν αὐτὸν λόγον ἔτι καὶ νῦν ἤκουσαν. οὕτως οὖν τὸν Μενέλαον αὐτὸν
πρὸς τὴν Αἴγυπτον ἀπέπεμψαν. ὁ δὲ ἐκεῖσε ἀφικόμενος εὗρε τὴν Ἑλένην,
15 καὶ ἀπαθῆ ἀπέλαβεν.

	ἠρόμην	(irreg aor) I asked
	Ἕλλην -ηνος ὁ	Greek
	Τροία -ας ἡ	Troy
	ἁρπάζω aor pass ἡρπάσθην	I seize, I snatch
6	Μενέλαος -ου ὁ	Menelaus
	Ἴλιον -ου τό	(the city of) Troy
	ἀπαιτέω imperfect ἀπήτουν	I demand back
	Πάρις -ιδος ὁ	Paris
	Τρῶες -ων οἱ	Trojans
11	ἐπισκώπτω	I make fun of
	πολιορκέω	I besiege
	ἐκεῖσε	there, to that place
	ἀπαθής -ές	unharmed

Background: Herodotus (1)

Herodotus (about 490-425 BC) was the first Greek historian, and is one of the world's great storytellers. Stories from Herodotus occupy most of the rest of this book. His *Histories* in nine books have as their climax the wars between Greece and Persia which were taking place in his early childhood. Herodotus was born and grew up in Halicarnassus, a Greek city on the edge of Persian territory (in modern western Turkey). He writes in the Ionic dialect of Greek (though the stories in this book are adapted into Attic). Because he sees the conflict between Greece and Persia as the expression of a fundamental cultural divide betwen east and west, more than half his work (forming a vast introduction) explores the Mediterranean and Near Eastern world in the century or so before his time. The account is loosely organized around the theme of the build-up of Persian power. Herodotus however has great interest in foreign cultures and customs for their own sake, and is happy to digress (most spectacularly with a whole book devoted to Egypt, which becomes relevant at the point when the Persians conquer it).

His colourful (and frankly often tall) stories ensured that 'the Father of History' came also to be called 'the Father of Lies'. But in fact Herodotus often distances himself from the stories he tells, and does not commit himself to their truth. And stories that may not be literally true often still have some symbolic point, or illustrate a wider theme.

Early in his work Herodotus makes a distinct change of gear from myth (stories like the seizing of Helen) to ascertainable history, which he takes from about 600 BC (150-175 years before he is writing). Yet his stories about characters from relatively recent history often have the characteristics of myth. Traditional epic poetry was going out of fashion. Herodotus wrote instead a prose epic, to show that recent wars had a heroic grandeur comparable to the wars of the mythic past.

The Greek world was changing rapidly during the period Herodotus covers. For about a hundred years (mid-seventh to mid-sixth century BC) many Greek city-states went through a stage of political evolution known as *tyranny*. It is important to stress that Greek tyrants were not necessarily (as the word now implies) cruel despots: many of them enjoyed strong popular support. The old hereditary monarchies had long since given way to the rule of aristocrats. A tyrant typically came from outside (or from the fringes of) this privileged group: he seized power for himself, promising benefits to the ordinary people. Although this might seem a backward step in the long-term process of spreading political power more widely, tyranny in fact usually functioned as a stimulus to further change. Few tyrannies lasted beyond a second generation: charismatic, often insecure, rule could not easily be passed on. The fact that the tyrant had been able to seize power inspired larger groups to do so, and tyrannies were typically followed at least by *oligarchies* (= rule of the few) more broadly-based than the earlier aristocracies, and in some cases (notably Athens) by *democracy* (= rule of the people, though in practice this meant adult male citizens).

The colourful figures of the tyrants (often very wealthy, attracting artists to their courts and spending lavishly to adorn their cities) provide Herodotus with many stories to illustrate his moral and theological beliefs: in particular that human prosperity does not abide long in one place, and that pride frequently comes before a fall.

The verb *to give*

The important irregular verb *to give* has a present tense δίδωμι (similar in form to φημί *I say*, which we met earlier in this chapter) but only its future and aorist tenses, and their respective infinitives, are needed for GCSE.

		future I shall give	*aorist* I gave
sg	1	δώσω	ἔδωκα
	2	δώσεις	ἔδωκας
	3	δώσει	ἔδωκε(ν)
pl	1	δώσομεν	ἔδομεν
	2	δώσετε	ἔδοτε
	3	δώσουσι(ν)	ἔδοσαν

future infinitive δώσειν   *aorist infinitive* δοῦναι

• The future is completely regular, like that of an ordinary verb. The aorist is more unusual and needs to be learned: the singular has the endings of a first (weak) aorist, though without sigma on the stem; the plural is more of a mixture, but note how the omega in the stem shortens to omicron.

• This vowel-shortening in the plural is characteristic of verbs ending in -μι: we saw it in the present and imperfect tenses of φημί (where eta shortened to alpha). These verbs (and the even more irregular -μι ones εἰμί *I am* and εἶμι *I shall go*) represent an older stratum of the language than the familiar ones ending in -ω.

Exercise 10.8

Translate into English:

1   αὕτη ἡ παῖς ἔδωκε σῖτον τῷ δυστυχεῖ γέροντι.
2   οὐδὲν αὐτοῖς ἔδομεν διότι ἐκελεύσθημεν μηδὲν δοῦναι.
3   οἱ πολῖται ὑπέσχοντο χρήματα τῷ ἰατρῷ δώσειν.
4   τίς τιμὴν τοιούτῳ δώσει;
5   ὁ βασιλεὺς οὐκ ἔφη δῶρον τῇ γυναικί δοῦναι.

Exercise 10.9

Psammetichus

The king of Egypt conducts an experiment, based on an analogy between the development of an individual and the development of human society.

οἱ δ' Αἰγύπτιοι, πρὸ τῆς τοῦ Ψαμμητίχου ἀρχῆς, ἐνόμιζον πρῶτοι γενέσθαι πάντων ἀνθρώπων. νῦν δὲ νομίζουσι τὸ τῶν Φρυγῶν ἔθνος ἀρχαιότερον εἶναι τοῦ τῶν Αἰγυπτίων. ὁ γὰρ Ψαμμήτιχος, ἐπεὶ βασιλεὺς τῶν Αἰγυπτίων ἐγένετο, ἐβούλετο τὸ ἀληθὲς εὑρεῖν. ἐζήτει οὖν πύθεσθαι τίνες οἱ πρῶτοι

5 ἄνθρωποι ἐγένοντο, ἀλλ' οὐχ οἷός τ' ἦν τοῦτο μαθεῖν. λαβὼν οὖν δύο παῖδας νεογνοὺς ἐνοίκων τινῶν τῆς ἑαυτοῦ χώρας, τούτους ποιμένι τινὶ ἔδωκεν. ἔπειτα δὲ ὁ βασιλεὺς ἐκέλευσε τὸν ποιμένα τοῖς παισὶ μηδὲν λέγειν ἀλλα φυλάσσειν αὐτοὺς ἐν καλύβῃ ἐρήμῃ, καὶ ἐκεῖ καθ' ἡμέραν αἶγας ἐναγαγόντα γάλακτι αὐτοὺς τρέφειν, καὶ δοῦναι παντὰ ἃ ἔδει.

10 ταῦτα ἐποίησε καὶ ἐκέλευσεν ὁ Ψαμμήτιχος διότι ἐβούλετο ἀκοῦσαι τίνα λόγον οἱ παῖδες πρῶτον λέξουσι, παυσάμενοι τῶν κνυζημάτων. μετὰ δὲ δύο ἔτη, τῷ ποιμένι εἰς τὴν καλύβην ποτὲ εἰσελθόντι προσέδραμον οἱ παῖδες "βέκος" ἅμα λέγοντες καὶ τὰς χεῖρας προτείνοντες. ὁ δὲ ποιμὴν τοῦτο ἄκουσας πρῶτον μὲν οὐδὲν ἐποίησεν. ἐπεὶ δὲ οἱ παῖδες πολλάκις

15 τὸν αὐτὸν λόγον ἔλεγον, ὁ ποιμὴν τὰ γενόμενα τῷ βασιλεῖ ἤγγειλεν. ὁ οὖν Ψαμμήτιχος τοὺς παῖδας εὐθὺς μεταπεμψάμενος καὶ αὐτὸς ἄκουσας, ἀγγέλους πρὸς πᾶσαν χώραν ἔπεμψεν ὡς πευσομένους τίνες ἀνθρώπων "βέκος" τι καλοῦσιν. καὶ διὰ τούτους ἔγνω τοὺς Φρυγὰς τὸν ἄρτον οὕτω καλοῦντας. οἱ οὖν Αἰγύπτιοι ἀπὸ τούτου τοῦ χρόνου νομίζουσι τοὺς μὲν

20 Φρυγὰς πρώτους γενέσθαι πάντων ἀνθρώπων, αὐτοὶ δὲ δεύτεροι.

	Αἰγύπτιοι -ων οἱ	Egyptians
	πρό	before (+ *gen*)
	Ψαμμήτιχος -ου ὁ	Psammetichus
	Φρυγές -ῶν οἱ	Phrygians (*from Phrygia, in modern northern Turkey*)
2	ἔθνος -ους τό	nation, tribe
	ἀρχαῖος -α -ον	old
	ζητέω	I seek
	νεογνός -όν	new-born
	ποιμήν -ένος ὁ	shepherd
8	καλύβη -ης ἡ	hut
	ἐρῆμος -η -ον	lonely, deserted
	καθ' ἡμέραν	every day
	αἴξ αἰγός ὁ	goat
	γάλα γάλακτος τό	milk
9	τρέφω	feed
	κνυζήματα -ων τά	baby-talk
	ἅμα	at the same time
	προτείνω	I stretch out
	μεταπέμπομαι μετεπεμψάμην	I send for
18	ἄρτος -ου ὁ	bread

Exercise 10.10

Polycrates and the Ring

Herodotus has many stories illustrating the dangers of excessive prosperity and complacency. Tyrants often provide telling illustrations. The gods are shown as jealous, and prone to upset human calculations. This story (set in the sixth century BC) resembles many of the myths from an older Greek world in stressing that men cannot avoid what is fated.

ὁ δὲ Πολυκράτης Σάμου τύραννος ἐγένετο ὧδε· ὀλίγους ἄνδρας ἔχων ἐν
στάσει τῆς νήσου ἐκράτησε, καὶ πρῶτον μὲν μετὰ τῶν δυοῖν ἀδελφῶν
ἐτυράννευεν (ἔκαστος γὰρ τρίτην μοῖραν εἶχεν). ἔπειτα δὲ ὁ Πολυκράτης,
τὸν μὲν τῶν ἀδελφῶν ἀπόκτεινας, τὸν δὲ ἐξέλασας, τύραννος πάσης τῆς
5   Σάμου ἐγένετο. δυνατώτατος οὖν ἤδη ὤν, φιλίαν ἐποιήσατο πρὸς Ἄμασιν
τὸν τῆς Αἰγύπτου βασιλέα, πέμπων τε δῶρα καὶ δεχόμενος ἄλλα παρ᾽
αὐτοῦ.

ὁ οὖν Πολυκράτης ἔτι δυνατώτερός τε καὶ πλουσιώτερος ἐγίγνετο. ἦσαν
αὐτῷ νῆες ἑκατόν, τοξόται χίλιοι. πολλῶν νήσων καὶ πόλεων ἐκράτησε,
10   καὶ πολλοὺς ἀνθρώπους δούλους ἐποίησεν. τὸ ὄνομα αὐτοῦ μέγα ἐγένετο
κατὰ τὴν Ἑλλάδα. ἐπεὶ τῶν Λεσβίων ναυμαχίᾳ ἐκράτησε, τοὺς
αἰχμαλώτους ἠνάγκασε τάφρον περὶ τὴν ἑαυτοῦ πόλιν ὀρύσσειν. ὁ μέντοι
Ἄμασις ἀκούσας περὶ τῶν τοῦ Πολυκράτους πραγμάτων ἐφοβεῖτο διότι
εὐτυχέστερος ἦν ὁ τύραννος ἢ ἀνθρώπῳ ἀγαθόν ἐστιν.

	Πολυκράτης -ους ὁ	Polycrates
	Σάμος -ου ἡ	Samos (*Greek island off modern Turkey*)
	τύραννος -ου ὁ	tyrant
	ὧδε	in the following way
2	στάσις -εως ἡ	rebellion, civil war
	κρατέω ἐκράτησα	I gain control of (+ *gen*)
	ἀδελφός -οῦ ὁ	brother
	τυραννεύω	I am tyrant
	μοῖρα -ας ἡ	share, part
4	ἐξελαύνω ἐξήλασα	I drive out
	δυνατός -ή -όν	powerful
	φιλία -ας ἡ	friendship
	πρός	(+ *acc*) (*here*) with
	Ἄμασις -εως ὁ	Amasis
6	Αἴγυπτος -ου ἡ	Egypt
	παρ᾽ (= παρά)	(+ *gen*) from (a person)
	ἑκατόν	100
	τοξότης -ου ὁ	archer
	χίλιοι -αι -α	1000
11	κατά	(+ *acc*) throughout
	Ἑλλάς -άδος ἡ	Greece
	Λέσβιοι -ων οἱ	Lesbians, men of Lesbos (*Greek island north of Samos*)
	τάφρος -ου ἡ	moat
	ὀρύσσω	I dig
13	πράγματα -ων τά	affairs, doings

15 ἐπιστολὴν οὖν γράψας πρὸς τὴν Σάμον ἔπεμψεν. "Ἄμασις Πολυκράτει
τάδε λέγει· ἀγαθὸν μέν ἐστιν ἀκούειν ἄνδρα φίλον εὖ πράσσοντα. ἐμοὶ δ᾽
οὐ πάνυ <u>ἀρέσκει</u> ἡ σὴ μεγάλη <u>εὐτυχία</u>. εἰ γάρ τις εὐτυχὴς ἀεί ἐστιν, οἱ
θεοὶ <u>φθονοῦσιν</u>. <u>ἄμεινόν</u> ἐστι καὶ ἀγαθὸν καὶ κακὸν ἐν τῷ βίῳ ἔχειν. δεῖ
οὖν σὲ πειθόμενόν μοι <u>ὧδε</u> πράσσειν· τῶν σῶν <u>κτημάτων</u> ἀποβαλὲ τὸ
20 <u>πλείστου</u> ἄξιον. οὕτως παύσεις τὸν τῶν θεῶν <u>φθόνον</u>."

τῷ δὲ Πολυκράτει τὴν ἐπιστολὴν δεξαμένῳ ἔδοξε τῷ βασιλεῖ πίθεσθαι.
ἦν δ᾽ αὐτῷ <u>σφραγίς</u> τις χρυσοῦ, πλείστου ἄξια· καὶ <u>ἐβουλεύσατο</u> ταύτην
ἀποβάλλειν. κελεύσας οὖν τοὺς ἑαυτοῦ ναῦν παρασκευάσαι, αὐτὸς τὴν
σφραγῖδα φέρων ἀπὸ γῆς <u>ἑκὰς</u> ἀπέπλευσεν. ἔπειτα δὲ τὴν σφραγῖδα εἰς
25 τὴν θάλασσαν εἰσέβαλεν· καὶ πάντες οἱ ναῦται εἶδον τὸ γενόμενον.

μετὰ δὲ ταῦτα τῇ πέμπτῃ ἢ ἕκτῃ ἡμέρᾳ <u>ἁλιεύς</u> τις ἰχθὺν μέγιστόν τε καὶ
κάλλιστον ἔλαβεν. καὶ οὐκ ἤθελε πρὸς τὴν ἀγορὰν φέρειν τὸν ἰχθύν·
δῶρον γὰρ ἐφαίνετο ἄξιον τοῦ <u>τυράννου</u> εἶναι. εἰς δὲ τὴν τοῦ
Πολυκράτους οἰκίαν ἀφικόμενος ὁ ἁλιεὺς εἶπε, "τοῦτον τὸν ἰχθὺν τὸν
30 μέγιστόν τε καὶ κάλλιστον λαβών, καίπερ <u>πένης</u> ὢν οὐκ ἐθέλω πρὸς τὴν
ἀγορὰν φέρειν. ὁ γὰρ ἰχθὺς φαίνεται σοῦ ἄξιος εἶναι καὶ τῆς σῆς ἀρχῆς.
βούλομαι δῶρον δοῦναι σοι, καὶ αἰτῶ σε τὸν ἰχθὺν δέξασθαι."

ὁ οὖν Πολυκράτης, τῷ τε δώρῳ καὶ τοῖς λόγοις <u>ἡδόμενος</u>, ἀπεκρίνατο,
"ἀγαθόν ἐστι καὶ τὸ σὸν δῶρον δέχεσθαι καὶ τοὺς σοὺς λόγους ἀκούειν.
35 καλοῦμέν σε ἐπὶ δεῖπνον." οἱ δὲ τοῦ Πολυκράτους δοῦλοι, τὸν ἰχθὺν
<u>διατέμνοντες</u>, ἐν τῇ <u>γαστρὶ</u> τὴν σφραγῖδα εὖρον. διὰ ταῦτα πολὺ ἡδόμενοι
<u>παρὰ</u> τὸν Πολυκράτη ἔφερον τὴν σφραγῖδα καὶ εἶπον πῶς εὖρον. ὁ δὲ
τύραννος νῦν ἐφοβεῖτο. ἐπύθετο γὰρ τὸ ἔργον τῶν θεῶν ὄν. ἐπιστολὴν
ἔγραψε περὶ τῶν γενομένων· γράψας δὲ πρὸς τὴν Αἴγυπτον ἔπεμψεν.

	πάνυ	entirely
	ἀρέσκω	I please, I am pleasing to (+ *dat*)
	εὐτυχία -ας ἡ	good fortune
	φθονέω	I am jealous
18	ἄμεινον	better
	ὧδε	in the following way
	κτῆμα -ατος τό	possession
	πλεῖστος -η -ον	most
	φθόνος -ου ὁ	envy, jealousy
22	σφραγίς -ῖδος ἡ	ring
	βουλεύομαι ἐβουλευσάμην	I plan
	ἑκάς	far
	ἁλιεύς -έως ὁ	fisherman
	τύραννος -ου ὁ	tyrant
30	πένης -ητος ὁ	poor man
	ἥδομαι	I am pleased (by, + *dat*)
	διατέμνω	I cut open
	γαστήρ -τρός ἡ	stomach
	παρά	(+ *acc*) (*here*) to, into the presence of

40 ὁ οὖν Ἄμασις οὕτω περὶ τῶν τοῦ Πολυκράτους <u>πραγμάτων</u> ἄκουσας
ἠ<u>θύμησε</u>, διότι οὐχ οἷός τ᾽ ἦν σῶσαι τὸν φίλον ἀπὸ τοῦ τῶν θεῶν
<u>φθόνου</u>. ἄγγελον οὖν πέμψας <u>διέλυσε</u> τὴν <u>φιλίαν</u>. οὐκέτι γὰρ ἤθελε φίλος
εἶναι τοῦ Πολυκράτους, εἰ τὰ πράγματα αὐτοῦ ἀεί ἐστιν εὐτυχῆ. καὶ
ὕστερον οὐ πολλῷ οἱ <u>Πέρσαι</u> τῆς Σάμου <u>ἐκράτησαν</u> καὶ τὸν <u>τύραννον</u>
45 ἀπέκτειναν. τῆς οὖν μεγάλης τοῦ Πολυκράτους <u>εὐτυχίας</u> τοῦτο τὸ <u>τέλος</u>
ἦν.

	πράγματα -ων τά	affairs
	ἀθυμέω ἠθύμησα	I am disheartened
	φθόνος -ου ὁ	jealousy
	διαλύω διέλυσα	I break off
42	φιλία -ας ἡ	friendship
	Πέρσαι -ων οἱ	Persians
	κρατέω ἐκράτησα	I gain control of (+ *gen*)
	τύραννος -ου ὁ	tyrant
	εὐτυχία -ας ἡ	good fortune
45	τέλος -ους τό	(*as noun*) end

Result clauses with infinitive

In Chapter 7 we saw that result clauses with ὥστε (e.g. *He is so clever that he always understands everything*) commonly have their verb in the indicative if the result is one which actually occurs.

Result clauses can however also have their verb in the infinitive. This version *must* be used if the result is only a *likely* or *expected* one, rather than one that actually occurs (but it *can* be used anyway, even if the result does actually occur). In the infinitive version, a *new* subject in the result clause is *accusative* (as with indirect statement; if the subject is the same as that of the main verb, it is just left out).

• With the infinitive version, a translation such as *so X as to* ... is often appropriate (avoiding the issue of whether the result does actually happen):

οὕτω σοφῶς λέγει ὥστε πείθειν πάντας τοὺς πολίτας.
He speaks so wisely as to (*or* wisely enough to) persuade all the citizens.

• As with indirect statement, you must distinguish (by context) an accusative which is a new subject for the infinitive from one which (understanding again the same subject) is its object:

οὕτως ἀνδρεῖοί εἰσιν ὥστε τοὺς πολεμίους φοβεῖσθαι.
They are so brave that the enemy (*accusative as new subject*) are afraid.

οὕτως ἀνδρεῖοί εἰσιν ὥστε τοὺς πολεμίους ἀποκτείνειν.
They are so brave that they (*or* as to) kill the enemy (*accusative as object*).

• The negatives used in the two constructions mirror the distinction in meaning. In the indicative version (dealing with *facts*) the negative is οὐ. In the infinitive version (with its *potential* flavour) the negative is μή. This is of course in line with the normal distinction between οὐ and μή.

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Exercise 10.11

Translate into English:

1. ἐκεῖνοι οἱ στρατιῶται οὕτως ἀνδρεῖοί εἰσιν ὥστε ἀεὶ εὖ μάχεσθαι.
2. ὁ γέρων οὕτω σοφός ἐστιν ὥστε πάντας θαυμάζειν αὐτόν.
3. τοσαύτη ἐστὶν ἡ βοὴ ὥστε τοὺς ἐν τῇ κώμῃ ἀκούειν.
4. τὸ στρατόπεδον οὕτω ταχέως ἐλήφθη ὥστε οὐδεὶς ἔφυγεν.
5. ὁ ποταμός ἐστιν οὕτω χαλεπὸς ὥστε μηδένα διαβαίνειν.
6. ὁ ῥήτωρ οὕτω σοφῶς λέγει ὥστε ἀεὶ πείθειν τοὺς πολίτας.
7. ἡ ἐν τῇ νήσῳ ὕλη τοιαύτη ἐστὶν ὥστε μηδὲν ἐκεῖ εὑρίσκεσθαι.
8. οἱ πολέμιοι τέλος ἔφυγον· ὥστε ἡ μάχη ἐπαύσατο.
9. ἡ ναῦς οὕτω ταχέως ἔπλευσεν ὥστε οὐχ οἷοί τ᾽ ἦμεν λαβεῖν.
10. τοσοῦτός τε καὶ τοιοῦτος ἦν ὁ ἡμέτερος στρατὸς ὥστε τοὺς βαρβάρους φοβεῖσθαι.

Exercise 10.12

Translate into Greek:

1. Few slaves are so foolish as to run away.
2. The sea was so dangerous that it was not possible to sail.
3. He speaks so wisely that those present learn everything.
4. The city was so big that we could not find the woman's house.
5. There were enough* soldiers to capture the city

    * enough = so many (as to)

Exercise 10.13

Amasis and the Statue

The canny prudence Amasis revealed in his dealings with Polycrates had also been shown at the beginning of his own reign.

ἐπεὶ ὁ Ἄμασις βασιλεὺς τῆς Αἰγύπτου ἐγένετο, πρῶτον μὲν οἱ Αἰγύπτιοι
ὠλιγώρουν αὐτοῦ ὡς δημότου πρότερον ὄντος καὶ γένους οὐκ ἐπιφανοῦς,
μετὰ δ᾽ ὀλίγον χρόνον ὁ Ἄμασις οὕτω σοφῶς αὐτοὺς προσηγάγετο ὥστε
ὑπὸ πάντων θαυμάζεσθαι. πολλὰ γὰρ κτήματα εἶχε καὶ θαυμάσια, ἐν δ᾽
5 αὐτοῖς ποδανιπτῆρα χρυσοῦ ἐν ᾧ αὐτὸς ὁ Ἄμασις καὶ πάντες οἱ ξένοι
τοὺς πόδας ἀπενίζοντο.

	Ἄμασις -εως ὁ	Amasis
	Αἴγυπτος -ου ἡ	Egypt
	Αἰγύπτιοι -ων οἱ	Egyptians
	ὀλιγωρέω	I despise (+ *gen*)
2	δημότης -ου ὁ	commoner
	ἐπιφανής -ές	distinguished
	προσάγομαι προσηγαγόμην	I win over
	κτῆμα -ατος τό	possession
	θαυμάσιος -α -ον	wonderful
5	ποδανιπτήρ -ῆρος ὁ	bowl for washing feet
	ξένος -ου ὁ	(*here*) guest
	ἀπονίζομαι	I wash

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τοῦτον οὖν <u>κατακόψας</u> ἄγαλμα θεοῦ τινος ἐξ αὐτοῦ ἐποιήσατο, καὶ τοῦτο
ἐν τῇ ἀγορᾷ <u>ἵδρυσεν</u>. οἱ δ' Αἰγύπτιοι δι' <u>ὀλίγου</u> τὸ ἄγαλμα ἐσέβ<u>οντο</u> <u>πολύ</u>.
ὁ δ' Ἄμασις, ἐπεὶ ἔμαθε ταῦτα, <u>συγκάλεσας</u> τοὺς Αἰγυπτίους εἶπε τάδε·
10 "τὸ ἄγαλμα ἐκ τοῦ ποδανιπτῆρος ἐποιήθη· πρότερον μὲν πάντες ἐν τούτῳ
τοὺς πόδας ἀπενίζεσθε, νῦν δὲ <u>μάλιστα</u> σέβεσθε. καὶ ἐγὼ <u>ὁμοίως</u> τῷ
ποδανιπτῆρι ἔπαθον· πρότερον γὰρ δημότης ὤν, νῦν βασιλεύς εἰμι. οὕτως
οὖν ἄξιός εἰμι τῆς τιμῆς." καὶ τοιούτῳ <u>τρόπῳ</u> ὁ Ἄμασις προσηγάγετο
τοὺς Αἰγυπτίους.

	κατακόπτω κατέκοψα	(here) I melt (something) down
	ἄγαλμα -ατος τό	statue
	ἱδρύω ἵδρυσα	I set up
	δι' (=δια) ὀλίγου	soon, after a short time
8	σέβομαι	I revere, I worship
	πολύ	(neuter as adv) greatly
	συγκαλέω συνεκάλεσα	I call together
	μάλιστα	especially
	ὁμοίως	in the same way
13	τρόπος -ου ὁ	way, method

Verbs with alpha contraction

We saw in Chapter 9 the principle of epsilon contraction, and its application to verbs,
adjectives and nouns. Contraction with alpha works in a broadly similar way, but is less
common. In practice it affects only verbs, and there are relatively few of those. Again it is
most economical of effort simply to learn the rules of contraction and apply them. For
contraction with alpha the rules are:

α followed by an e sound (ε or η) becomes long α
α followed by an o sound (o or ω) becomes ω
ι becomes subscript, and υ disappears

Hence:

τιμάω = I honour

		present active		*present middle/passive:*	
sg	1	τιμῶ	[τιμα-ω]	τιμῶμαι	[τιμα-ομαι]
	2	τιμᾷς	[τιμα-εις]	τιμᾷ	[τιμα-η (or -ει)]
	3	τιμᾷ	[τιμα-ει]	τιμᾶται	[τιμα-εται]
pl	1	τιμῶμεν	[τιμα-ομεν]	τιμώμεθα	[τιμα-ομεθα]
	2	τιμᾶτε	[τιμα-ετε]	τιμᾶσθε	[τιμα-εσθε]
	3	τιμῶσι(ν)	[τιμα-ουσι(ν)]	τιμῶνται	[τιμα-ονται]

participle:
τιμῶν -ῶσα -ῶν (stem τιμωντ-)
[τιμα-ων -ουσα -ον (τιμα-οντ-)]

participle:
τιμώμενος -η -ον
[τιμα-ομενος -η -ον]

infinitive:
τιμᾶν
[τιμα-ειν: iota disappears here]

infinitive:
τιμᾶσθαι
[τιμα-εσθαι]

		imperfect active			imperfect middle/passive	

imperative:
sg τιμᾶ *pl* τιμᾶτε
[τιμα-ε, -ετε]

imperative:
sg τιμῶ *pl* τιμᾶσθε
[τιμα-ου, -εσθε]

		imperfect active			*imperfect middle/passive*	
sg	1	ἐτίμων	[ἐτιμα-ον]		ἐτιμώμην	[ἐτιμα-ομην]
	2	ἐτίμας	[ἐτιμα-ες]		ἐτιμῶ	[ἐτιμα-ου]
	3	ἐτίμα	[ἐτιμα-ε]		ἐτιμᾶτο	[ἐτιμα-ετο]
pl	1	ἐτιμῶμεν	[ἐτιμα-ομεν]		ἐτιμώμεθα	[ἐτιμα-ομεθα]
	2	ἐτιμᾶτε	[ἐτιμα-ετε]		ἐτιμᾶσθε	[ἐτιμα-εσθε]
	3	ἐτίμων	[ἐτιμα-ον]		ἐτιμῶντο	[ἐτιμα-οντο]

For the regular pattern of alpha verbs, the first (weak) aorist and future are formed exactly as with epsilon verbs: the alpha (like the epsilon) is lengthened to eta before adding the sigma, but the endings after the sigma are normal. Hence:

aorist	active	ἐτίμησα
	middle	ἐτιμησάμην
	passive	ἐτιμήθην

future	active	τιμήσω
	middle	τιμήσομαι
	passive	τιμηθήσομαι

• Again it is conventional to quote these verbs in uncontracted form in a wordlist or dictionary (to make the formation clear), but to write them with the contraction in a sentence or passage.

Regular verbs with alpha contraction:		*aorist*
βοάω	I shout	ἐβόησα
ἐρωτάω	I ask (a question)	ἠρώτησα *or* ἠρόμην
κτάομαι (deponent)	I acquire	ἐκτησάμην
νικάω	I conquer, I win	ἐνίκησα

The following use alpha rather than eta before the sigma for the future and aorist:

γελάω	I laugh	ἐγέλασα
πειράομαι (deponent)	I try, I attempt	ἐπειρασάμην

In the case of ἐρωτάω (above), the second (strong) aorist form ἠρόμην is an alternative. The following verb however has only a second (strong) aorist (from a different stem), with which you are already familiar:

ὁράω	I see	εἶδον

Note that this verb changes the stem slightly in the imperfect: ἑώρων (α-ον)

Finally the following deponent verb contracts in a slightly different way: instead of alpha plus an *e* sound making long alpha (the normal rule), alpha plus an *e* sound here makes eta:

χράομαι	I use (+ *dat*)	ἐχρησάμην

hence e.g. present tense third person singular χρῆται (rather than χρᾶται)

• Again, you should not worry too much about the minor irregularities. The common forms quickly become familiar, and the less common ones can be easily be checked in the Reference Grammar.

Exercise 10.14

Translate into English:
1   ὁ Σωκράτης ὑπὸ τῶν Ἀθηναίων ἐτιμᾶτο.
2   οἱ ἐκεῖ οὐδὲν ἑώρων.
3   τοὺς τοῦ ἀγγέλου λόγους ἀκούσαντες πάντες ἐγέλασαν.
4   οἱ ἐκεῖ πολέμιοι ξίφεσί τε καὶ λίθοις ἐχρήσαντο.
5   τοὺς ἱππέας πολλὰ περὶ τῆς μάχης ἠρώτησα.
6   οἱ πολῖται πολὺν χρόνον βοήσαντες οὐκ ἔπεισαν τὸν στρατηγόν.
7   οἱ τοῦ βασιλέως στρατιῶται ἀφίκοντο ὡς τὸν χρυσὸν κτησόμενοι.
8   αἱ γυναῖκες ἐπειρῶντο τοὺς παῖδας τοὺς φεύγοντας διώκειν.
9   οἱ σύμμαχοι καίπερ νικώμενοι ἔτι μάχονται.
10 ἆρα ὁ διδάσκαλος ταύταις ταῖς βίβλοις χρῆται;

Exercise 10.15

Translate into Greek:
1   Why are all the boys now shouting?
2   The girl was laughing on account of the strange old man.
3   After the war, the citizens acquired many islands.
4   Did you (*pl*) finally conquer those who had helped the enemy?
5   We often used to see the men who were trying to capture the ships.

Exercise 10.16

Arion and the Dolphin

Many tyrants attracted artists and musicians to their courts, which became important cultural centres. This story about a famous musician also illustrates how the colony cities of Italy and Sicily had become a major element in the wider Greek world.

ἦν δέ ποτε ἐν Κορίνθῳ κιθαρῳδός τις, Ἀρίων ὀνόματι. καὶ οὗτος ἄριστος
ἦν, ὡς λέγουσι, τῶν τότε κιθαρῳδῶν. πολὺν χρόνον ἔμενε παρὰ τῷ
Περιάνδρῳ, τῷ τῆς Κορίνθου τυράννῳ. ὕστερον δ᾽ ἐβούλετο εἰς Ἰταλίαν
τε καὶ Σικελίαν πλεῦσαι. πολλὰ δὲ χρήματα ἐκεῖ δεξάμενος διὰ τὴν τῆς
5   κιθάρας τέχνην, ἐβούλετο πρὸς Κόρινθον ἐπανελθεῖν.

	ποτε	once
	Κόρινθος -ου ἡ	Corinth (*important city in south-central Greece*)
	κιθαρῳδός -οῦ ὁ	lyre-player
	Ἀρίων -ονος ὁ	Arion
2	παρά	(+ *dat*) (*here*) at the court of
	Περίανδρος -ου ὁ	Periander
	τύραννος -ου ὁ	tyrant
	Ἰταλία -ας ἡ	Italy
	Σικελία -ας ἡ	Sicily
5	κιθάρα -ας ἡ	lyre
	τέχνη -ης ἡ	skill
	ἐπανέρχομαι ἐπανῆλθον	I return, I go back

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εὗρεν οὖν ναῦν Κορινθίων τινῶν ἐν τῇ Ἰταλίᾳ ὄντων, πιστεύων οὐδένι
μᾶλλον ἢ τοῖς Κορινθίοις. καὶ ἀπέπλευσαν ἐκ Τάραντος. οἱ δὲ ναῦται,
ἀπὸ τῆς γῆς ἤδη ἑκὰς ὄντες, ἐβουλεύσαντο τὸν Ἀρίονα ἐκβαλόντες τὰ
χρήματα κλέψαι. ὁ δέ, τοῦτο μαθών, ᾔτησεν αὐτοὺς τὰ μὲν χρήματα
10 λαβεῖν, ἑαυτὸν δὲ σῶσαι. οἱ μέντοι ναῦται οὐδαμῶς ἐπείσθησαν, ἀλλ'
ἐκέλευσαν αὐτὸν ἢ ἑαυτὸν ἀποκτεῖναι ἢ εἰς τὴν θάλασσαν ἐκπηδῆσαι.
ὁ δ' Ἀρίων, "πρῶτον," ἔφη, "ἐάσατε με κιθαρίζειν." καὶ ὑπέσχετο τοῦτο
ποιήσας εἰς τὴν θάλασσαν ἐκπηδήσειν. οἱ δὲ ναῦται, ἡδόμενοι διότι τοῦ
ἀρίστου κιθαρῳδοῦ ἀκούσεσθαι ἔμελλον, ἐδέξαντο τοὺς λόγους· καὶ εἰς
15 μέσην τὴν ναῦν εἰσῆλθον ὡς ἀκουσόμενοι. ἔπειτα δὲ ὁ Ἀρίων, φορῶν
πᾶσαν τὴν σκευὴν καὶ τὴν κιθάραν λαβών, διεξῆλθε τὸν ὄρθιον νόμον.
καὶ τοῦτο ποιήσας εἰς τὴν θάλασσαν ἐξεπήδησε σὺν πάσῃ τῇ σκευῇ. οἱ
δὲ ναῦται πρὸς τὴν Κόρινθον ἀπέπλευσαν.

τὸν δ' Ἀρίονα δελφίς τις, ὡς λέγουσιν, ὑπολαβὼν εἰς τὴν Ταίναρον
20 ἤνεγκεν. ἔπειτα δὲ ὁ κιθαρῳδός, πᾶσαν τὴν σκευὴν ἔτι ἔχων, πρὸς τὴν
Κόρινθον κατὰ γῆν ἐπορεύετο· καὶ ἀφικόμενος εἶπε τῷ Περιάνδρῳ πάντα
τὰ γενόμενα. ὁ δὲ τύραννος, τοῖς λόγοις οὐ πιστεύων, ἐκέλευσε τὸν
Ἀρίονα φυλάσσεσθαι, καὶ τοὺς ναύτας ἔμενεν. ἐπεὶ δὲ παρῆσαν ὁ
Περίανδρος ἠρώτησεν αὐτοὺς περὶ τοῦ Ἀρίονος. οἱ δὲ ἀπεκρίναντο ὅτι
25 ἔλιπον αὐτὸν εὖ πράσσοντα ἐν Ἰταλίᾳ. τῶν δὲ ναύτων ἔτι λεγόντων, ὁ
Ἀρίων, πᾶσαν τὴν σκευὴν ἔτι καὶ νῦν ἔχων, ἐπιφαίνεται* αὐτοῖς. οἱ οὖν
ναῦται ὡμολόγησαν τί ἐγένετο.

	Κορίνθιοι -ων οἱ	Corinthians
	Τάρας -αντος ὁ	Tarentum (*Greek city at southern tip of Italy*)
	ἑκάς	far
	βουλεύομαι ἐβουλευσάμην	I plot, I conspire
10	οὐδαμῶς	in no way
	ἐκπηδάω ἐξεπήδησα	I jump out
	ἐάω	I allow
	κιθαρίζω	I play the lyre
	ἥδομαι	I am delighted
15	μέσος -η -ον	middle (part of)
	φορέω	I wear
	σκευή -ῆς ἡ	gear
	διεξέρχομαι διεξῆλθον	I go through, I perform
	ὄρθιος νόμος ὁ	the 'orthian [*lit* upright] chant' (*a traditional stirring
16		tune of very high pitch*)
	σύν	with (+ *dat*)
	δελφίς -ῖνος ὁ	dolphin
	ὑπολαμβάνω ὑπέλαβον	I scoop up
	Ταίναρος -ου ἡ	Taenarus (*city at southern tip of Greece*)
21	κατά	(+ *acc*) (*here*) by
	τύραννος -ου ὁ	tyrant
	ἐπιφαίνομαι	I appear (*commonly used of gods, giving here a sense of the uncanny*)
	ὁμολογέω ὡμολόγησα	(*here*) I confess

* this is a 'historic present': a present tense used for vividness in a narrative taking place in the past

Irregular comparatives and superlatives

In Chapter 7 we met the regular comparative and superlative of 2-1-2 adjectives:

positive		comparative	superlative
σοφός	wise	σοφώτερος	σοφώτατος
δεινός	strange	δεινότερος	δεινότατος

In Chapter 9 we met the comparative of third declension (3-1-3 and 3-3) adjectives, which represent minor variations on the same pattern:

βραδύς	slow	βραδύτερος	βραδύτατος
ἀληθής	true	ἀληθέστερος	ἀληθέστατος

We have also however met some superlatives formed in a different way: ἄριστος (*best/very good*), κάκιστος (*worst/very bad*), κάλλιστος (*most beautiful/very beautiful*), μέγιστος (*greatest/very great*). Associated with these is a different way of forming the comparative:

μείζων = greater, bigger

		masculine/feminine	neuter
sg	nom	μείζων	μεῖζον
	acc	μείζον-α	μεῖζον
	gen	μείζον-ος	μείζον-ος
	dat	μείζον-ι	μείζον-ι
pl	nom	μείζον-ες	μείζον-α
	acc	μείζον-ας	μείζον-α
	gen	μειζόν-ων	μειζόν-ων
	dat	μείζοσι(ν)	μείζοσι(ν)

This is similar in declension to an active participle (e.g. παύων) but:
    (a) there is no separate feminine (it is 3-3, not 3-1-3)
    (b) the stem ends in -ον-, not -οντ-

The dative plural undergoes the telescoping (-οσι for -ονσι) which we have seen in many third declension words.

A number of very common adjectives (in most cases you have already met the positive) form their comparative like this, along with the associated superlative:

positive		comparative	superlative
ἀγαθός	good	ἀμείνων	ἄριστος
αἰσχρός	shameful	αἰσχίων	αἴσχιστος
ἐχθρός	hostile	ἐχθίων	ἔχθιστος
ἡδύς	sweet	ἡδίων	ἥδιστος
κακός	bad	κακίων	κάκιστος
καλός	fine, beautiful	καλλίων	κάλλιστος
μέγας	great	μείζων	μέγιστος
ὀλίγος	small amount	ἐλάσσων	ἐλάχιστος
πολύς	much	πλείων	πλεῖστος
ῥάδιος	easy	ῥάων	ῥᾷστος
ταχύς	quick	θάσσων	τάχιστος

The following are more common in the plural:

ὀλίγοι	few	ἐλάσσονες	ἐλάχιστοι
πολλοί	many	πλείονες	πλεῖστοι

As we have seen repeatedly, the commonest words are often the most irregular. This means they quickly become familiar. There is however a full list in the Reference Grammar (page 203), where forms can be checked.

• A very important idiom is the use of ὡς with a superlative (though this can be done with the adjective, it is normally found with the adverb):

   ὡς τάχιστα   as quickly as possible

• The rules about the formation of adverbs which we met in Chapter 3 (positive ending in -ως) and Chapter 7 (comparative = neuter singular, and superlative = neuter plural, of corresponding adjective) apply here too:

e.g.	ῥᾳδίως	ῥᾷον	ῥᾷστα
	easily	more easily	most easily

• Note the following adverbs (the positive is not needed for GCSE):

	(μάλα)	μᾶλλον	μάλιστα
	(very)	more, rather	especially, very much

• Note that the familiar adverbs ὕστερον = *later* and πρότερον = *earlier, previously* are in origin comparatives.

Exercise 10.17

Translate into English:

1   ὅδε ὁ ἵππος θάσσων ἐστὶν ἐκείνου.
2   ἆρα οἱ πολέμιοι ἐν τῷ πολέμῳ αἴσχιον ἔπραξαν ἢ οἱ ἡμέτεροι
        σύμμαχοι;
3   οἶδα τὴν τῆς κόρης φωνὴν ἡδίστην οὖσαν.
4   τὸ τοῦ δούλου ἔργον φαίνεται ῥᾷον εἶναι.
5   πλείονες στρατιῶται ἡμῖν εἰσιν ἢ τοῖς Ἀθηναίοις.
6   ὁ γέρων σῖτον ἐλάχιστον εἶχεν.
7   ἡ σὴ οἰκία μείζων ἐστὶ τῆς ἐμῆς.
8   ὁ διδάσκαλος καλῶς μὲν λέγει, κάλλιστα δὲ γράφει.
9   τὸ τοῦ βασιλέως ναυτικὸν ἄμεινόν ἐστι τοῦ ὑμετέρου.
10   τίς τῶν στρατηγῶν ἄριστός ἐστιν;

Exercise 10.18

Translate into Greek:
1   This woman is more beautiful than all the others.
2   The boys ran away as quickly as possible.
3   The deeds done by those men were very shameful.
4   Those girls will hear the shouts more easily than the old man (will).
5   I know that you have the finest of the gifts, young man.

Exercise 10.19

Periander and Thrasybulus

Tyrants in different Greek cities had a network of connections for mutual benefit. The son of a tyrant often had a hard time when he succeeded his father: the original tyrant may have won and held power by personal qualities the son did not share, and to pass on power to him made the regime look uncomfortably like an old-fashioned hereditary monarchy. Many tyrannies therefore did not last beyond a second generation. Here Periander (whom we have already met as host to Arion) early in his reign receives some advice from the established tyrant of Miletus.

ὁ δὲ <u>Κύψελος</u> ὁ τῆς <u>Κορίνθου</u> <u>τύραννος</u> ἀπέθανεν ἄρξας πολλὰ ἔτη. ὁ δὲ υἱὸς αὐτοῦ, <u>Περίανδρος</u> ὀνόματι, πρῶτον μὲν τοῦ πατρὸς <u>ἠπιώτερος</u> ἐφαίνετο εἶναι, ἔπειτα δὲ πολλῷ κακίων ἐγένετο. ἄγγελον γὰρ <u>ὡς</u> <u>Θρασύβουλον</u> τὸν τῆς <u>Μιλήτου</u> τύραννον πέμψας ἤρετο πῶς ἄριστα
5 τύραννός τις οἷός τ᾽ ἐστὶ τὰ τῆς πόλεως πράσσειν. ὁ οὖν Θρασύβουλος τὸν <u>παρὰ</u> τοῦ Περιάνδρου ἐλθόντα ἐκ τῆς πόλεως ἐξήγαγεν εἰς ἀγρόν τινα <u>ἐσπαρμένον</u>. καὶ διὰ τοῦ ἀγροῦ <u>βαδίζων</u>, ὁ Θρασύβουλος ἔκοπτε τοὺς <u>ὑπερέχοντας</u> τῶν <u>σταχύων</u>, ὥστε πάντες διεφθάρησαν. οὐδὲν μέντοι λόγοις ἀπεκρίνατο.

10 ὁ οὖν ἄγγελος μάλιστα θαυμάζων εἰς τὴν Κόρινθον <u>ἐπανῆλθεν</u>. καὶ ὁ Περίανδρος αὐτῷ ἀφικομένῳ "<u>ἀρ᾽ οὐκ</u>, ὦ ἄνθρωπε," ἔφη, "ἀγαθὰ ἀγγελεῖς μοι;" ὁ δὲ εἶπεν ὅτι νομίζει τὸν Θρασύβουλον, ὡς τούς τε ἑαυτοῦ στάχυας διαφθείραντα καὶ οὐδὲν ἀποκρινάμενον, <u>σαφῶς</u> <u>μαίνεσθαι</u>. ὁ μέντοι Περίανδρος, ἀκούσας τὸν Θρασύβουλον ταῦτα τὰ δεινὰ πράξαντα,
15 καίπερ τοῦ ἀγγέλου <u>ἀποροῦντος</u>, εὐθὺς αὐτὸς ᾔσθετο τί χρὴ ποιεῖν. ὁ γὰρ Θρασύβουλος, ὡς ῥαδίως ἐπύθετο, ἐκέλευεν αὐτῷ φονεύειν τοὺς ὑπερέχοντας τῶν πολιτῶν, ὡς παύσοντι αὐτοὺς ὕστερον ἐχθροὺς γένεσθαι. μετὰ δὲ ταῦτα ὁ Περίανδρος, τοῖς τοῦ Θρασυβούλου λόγοις πειθόμενος, ἐκείνους τοὺς πολίτας ὡς τάχιστα ἀπέκτεινεν.

	Κύψελος -ου ὁ	Cypselus
	Κόρινθος -ου ἡ	Corinth
	τύραννος -ου ὁ	tyrant
	Περίανδρος -ου ὁ	Periander
2	ἤπιος -α -ον	mild
	ὡς	(*as prep + acc*) to (a person)
	Θρασύβουλος -ου ὁ	Thrasybulus
	Μίλητος -ου ὁ	Miletus (*Greek city in modern Turkey*)
	παρά	(*+ gen*) from
7	ἐσπαρμένος -η -ον	with a standing crop
	βαδίζω	I walk
	ὑπερέχω	I stick up, I stand out
	στάχυς -υος ὁ	ear of corn
	ἐπανέρχομαι ἐπανῆλθον	I return, I go back
11	ἀρ᾽ (= ἆρα) οὐ(κ)	surely ... ?
	σαφῶς	clearly
	μαίνομαι	I am mad
	ἀπορέω	I am at a loss

Prepositions

We have met a considerable number of prepositions since Chapter 1. The following points should be familiar:

(a) prepositions take the accusative, genitive, or dative case (and some can take more than one of these)
(b) prepositions make more specific a meaning or flavour which the case has already:

with the *accusative* - motion towards or through
with the *genitive* - separation, going away from
with the *dative* - rest, staying put
(not every example fits this pattern neatly, but it is a good general guide)

(c) many prepositions are also found as prefixes in compound verbs

• Some words can be either adverbs (with a verb, and telling you for example where or when something happened) or prepositions (with a noun). In this category is ἐγγύς = *near* (which we met in Chapter 5).

The following table shows the common meanings with the different cases of all the common prepositions (you have seen one or more usages of most of them already):

preposition	+ acc	+ gen	+ dat
ἀνά	up		
ἄνευ		without	
ἀπό		from, away from	
διά	on account of, because of	through	
ἐγγύς		near	
εἰς	into, to		
ἐκ, ἐξ		out of, from	
ἐν			in, among
ἐπί	against, onto, on, at		
κατά	according to, by, down, along	down (from)	
μετά	after	with	
παρά	contrary to	from (a person)	
περί	round, around	about, concerning	
πλήν		except	
πρό		before, in front of	
πρός	to, towards, against		
ὑπέρ		on behalf of	
ὑπό		by (a person)	under

• Note the following special prepositional phrases:

κατὰ γῆν — by land
δι' ὀλίγου — soon (*literally* through *or* after a little [time])

• Note also that διότι = *because* is a combination of διά and ὅτι (*literally* on account of [the fact] that)

Exercise 10.20

Translate into English:
1 ὁ ἵππος πρὸς τὸν ἀγρὸν ταχέως προσέβη.
2 πολλοὶ τῶν παίδων διὰ νόσον οὐ παρῆσαν.
3 αἱ τῶν Ἀθηναίων νῆες περὶ τὴν νῆσον ἔπλεον.
4 οἱ πολέμιοι ἐπὶ τὰ ἡμέτρα τείχη ἔδραμον.
5 ἆρα κατὰ τὴν ἐμὴν βουλὴν ταῦτα λέγεις;
6 ἀνὰ τὸν ποταμὸν καὶ εἰς τὴν ὕλην ἐπορευόμεθα.
7 οὐδὲν περὶ τῆς ἐκεῖ συμφορᾶς ἠκούσαμεν.
8 πρὸ τοῦ πολέμου οὐδεὶς ἤθελε κατὰ θάλασσαν μάχεσθαι.
9 ταῦτα ὑπὲρ τῆς πόλεως ἐποιήθη, ἀλλὰ παρὰ τοὺς νόμους.
10 αὕτη ἡ παῖς μετὰ πολλῶν φίλων ἀφίκετο.

Compound verbs

We have met many compound verbs since Chapter 4. You are expected to be able to work out the meaning of compounds using common prefixes (equating to some of the prepositions listed above). In particular look out for the following:

ἀνα-	up
ἀπο-	from, away
δια-	through
εἰσ-	into
ἐκ-	out, out of
ἐν-	in
κατα-	down
περι-	around
προσ-	to, towards

• Remember that the augment in compound verbs comes after the prefix. It usually displaces a vowel on the prefix (hence ἀπέβαλον), but περί keeps the iota (hence περιέδραμον).

• As in other contexts, small adjustments are made in the interest of pronunciation: hence ἐν + βαίνω becomes ἐμβαίνω = *I go in* (but ἐνέβην in the aorist, where the change is not needed).

• Remember that the prefix of a compound may simply repeat for emphasis something also expressed by an adjacent preposition:
    ἐκβαίνομεν ἐκ τῆς ἀγορᾶς   We go out of the marketplace.
Or it may give further information:
    ἐκβαίνομεν εἰς τὴν ὁδόν   We go out (*implying e.g.* of our house) into the road.

• Sometimes the Greeks seem to have forgotten that a word was a compound (hence the aorist of καθίζω is ἐκάθισα), or to have forgotten some of the time (hence both ἐκάθευδον and καθηῦδον are found as the imperfect of καθεύδω = *I sleep*).

• Note two important compounds of βάλλω, with meanings that extend their literal sense:
    (1) εἰσβάλλω can have its basic meaning *I throw into*, but often means *I invade* (usually followed by εἰς again as a preposition with the accusative)
    (2) προσβάλλω (instead of the literal *I throw towards*) usually means, as we saw in Chapter 8, *I attack* (followed by the dative)

• Some prefixes have further special uses: e.g. ἐκ- can mean *to a successful conclusion* (like English *work out* a problem), so ἐκφεύγω means *escape* (i.e. flee successfully, get away).

Exercise 10.21

Translate into English:

1 πάντες οἱ αἰχμάλωτοι ἐξέδραμον εἰς τὰς τῆς πολέως ὁδούς.
2 διὰ τί ἀποβάλλετε ταύτας τὰς βίβλους;
3 οἱ τῶν συμμάχων ἱππεῖς πρὸ τῶν τῆς πόλεως πυλῶν μένουσιν.
4 ὁ δοῦλος εἰσέφερε τὸν σῖτον εἰς τὴν οἰκίαν.
5 οἱ στρατιῶται ἄνευ ὕδατος ἀνὰ τὸ ὄρος ἀνέβησαν.
6 ἆρα ἔξεστι διὰ τῆς πύλης διελθεῖν;
7 οἱ πολέμιοι εἰς τὴν ἡμετέραν χώραν τέλος εἰσέβαλον.
8 ὁ Ζεὺς κατὰ τοῦ ὄρους κατέβη.
9 ὁ γέρων, ὑπὸ δένδρῳ καθίζων, δι᾽ ὀλίγου ἐκάθευδεν.
10 οὐδὲν ὕδωρ ἐν τῇ πόλει ἔνεστιν.

Exercise 10.22

Translate into Greek:

1 All the girls ran out into the marketplace.
2 We went to the old man's house.
3 The soldiers attacked the walls of the city.
4 That woman is now going away.
5 Why did the men in the assemby not send out messengers?

Direct and indirect questions

We first met direct questions in Chapter 3. Any sentence can be made into a question simply by adding a question mark (;), but we saw that *open* questions (asking whether a statement is true, so that the answer will be *yes* or *no*) are commonly signalled by ἆρα at the beginning of the sentence:

ἆρα ὁ παῖς μῶρός ἐστιν;
Is the boy stupid?

We also in Chapter 3 met direct questions asking for specific information, introduced by one of a number of question words (mostly beginning with π-, where the equivalent Latin words often have *qu-* and the English ones *wh-*, all of which are historically related), for example:

πότε;   when?
ποῦ;   where?
πῶς;   how?

Greek is very accurate in expressing *where* - ποῦ means *where at?* In Chapter 5 we met:

πόθεν;   where from?

Now note also:

ποῖ;   where to?

As well as these adverbs, we met in Chapter 5 the question (or *interrogative*) pronoun/ adjective τίς; τί; = *who? which? what?*

The following question adjectives also follow the pattern of beginning with π- :

	ποῖος -α -ον;	what sort of?
	πόσος -η -ον;	how big? how much?
pl	πόσοι -αι -α;	how many?

These *interrogatives* ask the questions answered by the *demonstrative* words we met in Chapter 7: ποῖος correlates with τοιοῦτος (*such, of such a kind*), πόσος with τοσοῦτος (*so great*) and πόσοι with τοσοῦτοι (*so many*). Be careful to distinguish between them: note throughout that the syllable -οι- refers to *type* or *quality*, -οσ- to *size* or *quantity*.

• ποῖος and πόσος correspond to Latin *qualis* and *quantus*. But (as with the demonstratives - see page 30) there is a difference of use: the plural of *quantus* asks about the individual size of plural things, and a separate word *quot* asks *how many*.

Indirect (or *reported*) questions operate in a very similar way to indirect statements using a *that* clause: the tense of the original direct speech is retained (with adjustment of the English if the introductory verb is past tense). They are most commonly introduced by the verb ἐρωτάω = *I ask* (which we have met in this chapter), with its alternative aorists: the first (weak) aorist ἠρώτησα and the more common second (strong) middle-form aorist ἠρόμην.

• Note the distinction between ἐρωτάω = *I ask (a question)* and αἰτέω = *I ask (for something), I beg*.

Open questions (asking whether a statement is true) are normally introduced by εἰ:

ἠρωτήσω τὸν γέροντα εἰ ὁ παῖς μῶρός ἐστιν.
I shall ask the old man if (*or* whether) the boy is stupid.

(εἰ is of course the normal Greek word for *if*, used in other contexts too; *if* is perfectly possible in English to represent an indirect question, but *whether* often sounds better).

• As with indirect statements using a *that* clause, if the introductory verb in an indirect question is past tense the verb in the indirect question can be put in a form called the *optative* - see Chapter 11. But here too the indicative is often kept, to give a sense of the vividness or immediacy of the original words.

• Although verbs such as ἐρωτάω and πυνθάνομαι commonly introduce indirect questions, many other verbs can do so. The question need not have been actually spoken, but may be only implied:

βούλομαι γνῶναι πῶς ἡ ναῦς ἐποιήθη.
I want to know how the ship was made.

This means that indirect questions are less easy to spot than some constructions, but they translate naturally, and the presence of an interrogative word usually gives a clue.

Exercise 10.23

Translate into English:
1   ἆρα πάντα τὸν σῖτον ἐφάγετε, ὦ παῖδες;
2   οὗτος ὁ ἄγγελος ἐρώτα εἰ περὶ τῶν ἐκεῖ γενομένων ἴσμεν.
3   αἱ ἐν τῇ πόλει ἤροντο πόθεν οἱ σύμμαχοι πέμπονται.
4   οὐκ οἶδα τίς τὴν ἐπιστολὴν ἔπεμψεν.
5   τοσοῦτοι τότε ἀφίκοντο ὥστ' οὐχ οἷοι τ' ἦμεν μαθεῖν πόθεν ἦλθον.
6   ποῖ φεύγεις, ὦ δοῦλε, καὶ διὰ τί;

7   αἰτήσω ἐκεῖνον τὸν πολίτην εἰπεῖν πῶς τὴν ἐκκλησίαν ἔπεισεν.

8   ἆρα ἡ παῖς τοιαύτη ἐστὶν ὥστε ταῦτα πράσσειν;

9   χαλεπόν ἐστι γνῶναι εἰ χειμῶνός ἐστιν ἀσφαλὴς ἡ ὁδός.

10   ἆρα οἱ νεανίαι τοσαῦτα ἆθλα ἐκτήσαντο ὥστε ὑπὸ πάντων
      θαυμάζεσθαι;

Exercise 10.24

Translate into Greek:

1   Do the citizens trust that general?

2   This woman asked whether I had seen the slave running away.

3   What sort of food do you like, children?

4   Who are those slaves, and where are they running to?

5   The old man asked the stranger where the temple was.

Exercise 10.25

Hippocleides dances away his marriage

*This story deals with another tyrant, typical in his lavish lifestyle, prestigious victories in the Olympic
Games, and concern with marrying his daughter advantageously. But the intended son-in-law proves a
rebel. His final words here became proverbial for a devil-may-care attitude.*

ὁ <u>Κλεισθένης</u> τοῦ <u>Σικυῶνος ἐτυράννευεν</u>. ἦν δ' αὐτῷ θυγάτηρ καλλίστη,
<u>Ἀγαρίστη</u> ὀνόματι. ὁ οὖν πατὴρ ἐβούλετο τὸν ἄριστον πάντων τῶν
<u>Ἑλλήνων</u> εὑρεῖν ὡς <u>κηδεστήν</u>. τῶν δ' <u>Ὀλυμπίων</u> τότε γενομένων, ὁ
Κλεισθένης ἐνίκησε τῷ <u>ἅρματι</u> τῷ <u>τεθρίππῳ</u>. τὸ οὖν ὄνομα αὐτοῦ ἔτι

5 μεῖζον <u>κατὰ</u> τὴν <u>Ἑλλάδα</u> ἐγένετο. καὶ ἤγγειλε τῷ <u>πλήθει</u> τῷ ἐν τοῖς
Ὀλυμπίοις παρόντι, "εἴ τις βούλεται κηδεστής μοι γένεσθαι, δεῖ αὐτὸν εἰς
τὸν Σικυῶνα ἀφικόμενον <u>ἀγωνίζεσθαι</u>." πολλοὶ οὖν νεανίαι ἀπὸ τῶν τῆς
Ἑλλάδος πόλεων πρὸς τὸν Σικυῶνα προσῆλθον. καὶ ὁ Κλεισθένης <u>δρόμον</u>
τε καὶ <u>παλαίστραν</u> τοῖς ἀγωνιζομένοις παρεσκεύασεν.

	Κλεισθένης -ους ὁ	Cleisthenes
	Σικυών -ῶνος ὁ	Sicyon (*city in north Peloponnese*)
	τυραννεύω	I am tyrant
	Ἀγαρίστη -ης ἡ	Agariste
3	Ἕλλην -ηνος ὁ	Greek, Greek man
	κηδεστής -οῦ ὁ	son-in-law
	Ὀλύμπια -ων τά	Olympic games
	ἅρμα -ατος τό	chariot
	τέθριππος -ον	four-horse
5	κατά	(+ *acc*) (*here*) throughout
	Ἑλλάς -άδος ἡ	Greece
	πλῆθος -ους τό	crowd
	ἀγωνίζομαι	I take part in contests
	δρόμος -ου ὁ	running track
9	παλαίστρα -ας ἡ	wrestling ground

10 οἱ δὲ νεανίαι ἐν τῷ Σικυῶνι πολὺν χρόνον ἔμενον. καὶ ἥδοντο τοῦτο
     ποιοῦντες διότι ὁ Κλεισθένης τήν τε θυγατέρα καὶ πολλὰ χρήματα τῷ
     νικήσαντι ὑπέσχετο. ὁ δὲ τύραννος τοὺς νεανίας περὶ τοῦ γένους, τῆς
     παιδείας, τῶν τρόπων πολλὰ ἠρώτα, καὶ ἐσκόπει αὐτοὺς ἐν τοῖς ἀγῶσιν.
     ἐκ δὲ πάντων τῶν παρόντων Ἀθηναῖός τις Ἱπποκλείδης ὀνόματι τῷ
15 Κλεισθένει μάλιστα ἤρεσκεν. τέλος οὖν ὁ τύραννος ἔμελλεν ἀγγελεῖν τὸν
     νικήσαντα.

     καὶ βοῦς ἑκατὸν θύσας δεῖπνον μέγιστον τοῖς νεανίαις παρέσχεν. μετὰ δὲ
     τὸ δεῖπνον πάντες οἱ παρόντες περὶ τῆς μουσικῆς διελέγοντο. τότε δὴ ὁ
     Ἱπποκλείδης, πολὺν οἶνον ἤδη πιών, ἐκέλευσε τὸν αὐλητὴν αὐλῆσαι. τοῦ
20 δ᾽ αὐλητοῦ πειθομένου, ὁ Ἱπποκλείδης ὠρχήσατο.

     καὶ ἐφαίνετο μὲν ἑαυτῷ καλῶς ὀρχεῖσθαι· τῷ δὲ Κλεισθένει οὐδαμῶς
     ἤρεσκε ταῦτα πράσσων. καὶ δι᾽ ὀλίγου ὁ Ἱπποκλείδης ἐκέλευσε τοὺς
     δούλους τράπεζαν εἰσενέγκαι. εἰσελθούσης δὲ τῆς τραπέζης πολλὰ
     σχήματα ὠρχήσατο. τέλος δέ, τὴν κεφαλὴν ἐπὶ τὴν τράπεζαν ἐρείσας,
25 τοῖς σκέλεσιν ἐχειρονόμησεν. ὁ δὲ Κλεισθένης, καίπερ οὐδαμῶς τῇ
     ὀρχήσει ἡδόμενος ἀλλὰ μάλιστα ὀργιζόμενος, πρῶτον μὲν οὐδὲν εἶπεν.
     ἐπεὶ δ᾽ εἶδε τὸν Ἱπποκλείδη τοῖς σκέλεσιν χειρονομοῦντα, οὐκέτι ἑαυτὸν
     κατέχειν οἷός τ᾽ ὤν, εἶπεν, "ἀπωρχήσω τὸν γάμον." ὁ δὲ Ἱπποκλείδης
     ἀπεκρίνατο, "οὐ φροντὶς Ἱπποκλείδῃ."

	ἥδομαι	I enjoy (+ *participle, line 10; + dat, line 26*)
	τύραννος -ου ὁ	tyrant
	παιδεία -ας ἡ	education
	τρόπος -ου ὁ	*lit* way, (*pl here*) lifestyle
13	σκοπέω	I watch
	Ἱπποκλείδης -ου ὁ	Hippocleides
	ἀρέσκω	I please, I am pleasing to (+ *dat*)
	βοῦς βοός ὁ	ox
	ἑκατόν	100
18	μουσική -ῆς ἡ	music
	διαλέγομαι	I have a discussion
	αὐλητής -οῦ ὁ	flute-player
	αὐλέω ηὔλησα	I play the flute
	ὀρχέομαι ὠρχησάμην	I dance
21	οὐδαμῶς	in no way
	τράπεζα -ης ἡ	table
	εἰσφέρω εἰσήνεγκα	I bring in
	σχῆμα -ατος τό	dance-figure
	ἐρείδω ἤρεισα	I lean (something), I rest (something)
25	σκέλος -ους τό	leg
	χειρονομέω ἐχειρονόμησα	I gesticulate
	ὄρχησις -εως ἡ	dancing
	κατέχω	I restrain
	ἀπορχέομαι ἀπωρχησάμην	I dance away
28	γάμος -ου ὁ	marriage
	φροντίς -ίδος ἡ	care, concern

Vocabulary checklist for Chapter 10

αἰσχρός -ά -όν	shameful
αἴτιος -α -ον	to blame (for), responsible (for) (+ *gen*)
ἀμείνων -ον (ἀμεινον-)	better (*comparative of* ἀγαθός)
ἀνά	up (+ *acc*)
ἄνευ	without (+ *gen*)
βοάω ἐβόησα	I shout
γελάω ἐγέλασα	I laugh
δι' ὀλίγου	after a short time, soon
(δίδωμι) *fut* δώσω *aor* ἔδωκα	I give
εἰσβάλλω ἐξέβαλον	I throw into; I invade
ἐκφεύγω ἐξέφυγον	I escape
ἐλάσσων -ον (ἐλασσον-)	less, weaker, inferior
pl ἐλάσσονες -α (ἐλασσον-)	fewer
ἐλάχιστος -η -ον	least, very little (of), weakest
pl ἐλάχιστοι -αι -α	fewest
Ἕλλην -ηνος ὁ	Greek, Greek man
ἐπί	(+ *acc*) against, onto, on, at
ἐρωτάω ἠρώτησα *or* ἠρόμην	I ask (a question)
θάσσων -ον (θασσον-)	quicker, swifter (*comparative of* ταχύς)
καθεύδω *imperfect* ἐκαθεῦδον *or* καθηῦδον	I sleep
κακίων -ον (κακιον-)	worse (*comparative of* κακός)
κατά	(+ *acc*) according to; by, down, along
	(+ *gen*) down, down from
κατὰ γῆν	by land
κτάομαι ἐκτησάμην	I obtain, I acquire
μάλιστα	especially. most of all (*adv*)
μείζων -ον (μειζον-)	greater, bigger (*comparative of* μέγας)
νικάω ἐνίκησα	I conquer, I win
νομίζω ἐνόμισα	I think, I consider
οἶδα	I know
ὁράω εἶδον	I see
παρά	(+ *acc*) contrary to
	(+ *gen*) from (a person)
πειράομαι ἐπειρασάμην	I try
περί	(+ *acc*) around
	(+ *gen*) about, concerning
πλείων -ον (πλειον-)	more (of)
pl πλείονες -α	more (*comparative of* πολλοί)
πλεῖστος -η -ον	very much (of), very great
pl πλεῖστοι -αι -α	most, very many (*superlative of* πολλοί)
πλήν	except (+ *gen*)
ποῖ;	where to?
ποῖος; -α; -ον;	what sort of?

πόσος; -η; -ον;	how big?
pl πόσοι; -αι; -α;	how many?
πρό	before, in front of (+ *gen*)
ῥᾴδιος -α -ον	easy
τάχιστος -η -ον	fastest, very quick (*superlative of* ταχύς)
ὡς τάχιστα	as quickly as possible
τιμάω ἐτίμησα	I honour
ὑπέρ	(+ *gen*) on behalf of
φημί *imperfect* ἔφην	I say
χράομαι ἐχρησάμην	I use (+ *dat*)

Also note in advance for Chapter 11 the following words associated with particular constructions:

ἄν	(*makes clause indefinite or conditional e.g.* would)
ἐάν	if (*a combination of* εἰ *and* ἄν)
ἵνα	in order to, so that (*introducing purpose clause*)

(45 words)

You have now met all the vocabulary needed for GCSE.

Chapter 11

Present and aorist subjunctive

As well as the indicative (the ordinary forms used to express *facts*), verbs in Greek (like Latin and other languages) have a *subjunctive* form (or *mood*). This has a number of jobs, but essentially it expresses a *proposition* or *possibility*, often represented in English by a translation such as *may*.

The subjunctive is very simple. Only present and aorist forms are in common use (differentiated by *aspect*: present for something that may happen generally, aorist if the reference is to one occasion). There are just two sets of endings for all subjunctives. They are simply lengthened versions of the normal primary active and middle/passive endings (if the vowel is long already, it just stays the same). Hence:

		active (and aorist passive)		middle/passive (except aorist passive)	
		indicative	*subjunctive*	*indicative*	*subjunctive*
sg	1	-ω	-ω	-ομαι	-ωμαι
	2	-εις	-ῃς	-ῃ*	-ῃ
	3	-ει	-ῃ	-εται	-ηται
pl	1	-ομεν	-ωμεν	-ομεθα	-ωμεθα
	2	-ετε	-ητε	-εσθε	-ησθε
	3	-ουσι(ν)	-ωσι(ν)	-ονται	-ωνται

*the indicative has the alternative ending -ει, but the subjunctive must always be -ῃ

• Note that (as also happens with the endings of contracted verbs) iota becomes subscript, and upsilon simply disappears.

• Ambiguous forms (where the indicative and subjunctive are the same) have to be worked from the context.

• The subjunctive forms are made up using these endings on the appropriate stem (by the familiar building-block method) in a predictable way. As indicated above, the aorist passive uses the active endings: this is of course consistent with its indicative (ἐπαύσθην, like a root aorist active such as ἔβην) and its participle (παυσθείς, 3-1-3 in declension like an active participle such as παύων). Hence:

present subjunctive

		active	middle/passive
sg	1	παύ-ω	παύ-ωμαι
	2	παύ-ῃς	παύ-ῃ
	3	παύ-ῃ	παύ-ηται
pl	1	παύ-ωμεν	παυ-ώμεθα
	2	παύ-ητε	παύ-ησθε
	3	παύ-ωσι(ν)	παύ-ωνται

aorist subjunctive

		active	middle	passive
sg	1	παύσ-ω	παύσ-ωμαι	παυσθ-ῶ
	2	παύσ-ῃς	παύσ-ῃ	παυσθ-ῇς
	3	παύσ-ῃ	παύσ-ηται	παυσθ-ῇ
pl	1	παύσ-ωμεν	παυσ-ώμεθα	παυσθ-ῶμεν
	2	παύσ-ητε	παύσ-ησθε	παυσθ-ῆτε
	3	παύσ-ωσι(ν)	παύσ-ωνται	παυσθ-ῶσι(ν)

Verbs with a second (strong) aorist operate in just the same way, using the appropriate stem:

sg	1	λάβ-ω	λάβ-ωμαι	ληφθ-ῶ
	2	λάβ-ῃς	λάβ-ῃ	ληφθ-ῇς
	3	λάβ-ῃ	λάβ-ηται	ληφθ-ῇ
pl	1	λάβ-ωμεν	λαβ-ώμεθα	ληφθ-ῶμεν
	2	λάβ-ητε	λάβ-ησθε	ληφθ-ῆτε
	3	λάβ-ωσιν	λάβ-ωνται	ληφθῶσι(ν)

• The forms of the first (weak) aorist active and middle subjunctive look at first sight like future tenses (and the active first person singular is actually the same as the future indicative), but this is simply because the first (weak) aorist and future have the same stem - and note that *there is no future subjunctive.*

The subjunctive of the verb *to be* is the endings alone, with a smooth breathing (compare the relation of its participle ὤν to παύων):

sg	1	ὦ
	2	ᾖς
	3	ᾖ
pl	1	ὦμεν
	2	ἦτε
	3	ὦσι(ν)

• The subjunctive forms of contracted verbs follow the rules explained above. With verbs involving alpha contraction (e.g.τιμάω), the present subjunctive forms are exactly the same as the equivalent indicative (because all the endings already involve long vowels, which cannot be lengthened further): whether the verb is subjunctive must be deduced from the context. With verbs involving epsilon contraction (e.g. φιλέω), the present subjunctive forms are exactly like those of an ordinary verb. In the aorist, contraction is not involved, so contracted verbs simply add the normal subjunctive endings to the aorist stem.

• Because the subjunctive expresses a possibility rather than a fact, the negative used with it is predictably μή.

Use of the subjunctive (1): Prohibition

We saw in Chapter 9 that Greek has a range of imperatives (active and middle, and present and aorist differentiated by *aspect*). But in *negative* commands (technically called *prohibitions*), although μή is used with the *present* imperative for a *general* prohibition (*don't ever do X*), if the reference is to one occasion μή is used not (as you would expect) with the aorist imperative, but with the second person of the aorist subjunctive. Hence:

μὴ κολάζετε τοὺς δούλους, ὦ στρατιῶται.
Don't (ever) punish slaves (*as a class*), soldiers!   (μή + *present imperative*)

μὴ κολάσητε τοῦτον τὸν δοῦλον, ὦ στρατιῶται.
Don't punish this slave (*on this occasion*), soldiers!   (μή + *aorist subjunctive*)

Exercise 11.1

Translate into English:
1   μὴ ἀκούσητε τοὺς τοῦ ἀγγέλου λόγους, ὦ πολῖται.
2   μὴ λίπῃς τὰ ὅπλα ἐγγὺς τῆς θύρας, ὦ φύλαξ.
3   μὴ δέξησθε τάδε τὰ δῶρα.
4   μὴ κρύψῃς τὸν χρυσόν, ὦ δοῦλε.
5   μὴ λάβητε τὰ τοῦ γέροντος χρήματα, ὦ παῖδες.

Use of the subjunctive (2): Purpose clauses

We saw in Chapter 6 that the future participle preceded by ὡς can be used to express purpose: *they arrived (as) being about to do X = they arrived in order to do X.*

Purpose can also be expressed (and this in fact is the more common, standard method) by a clause introduced by ἵνα = *in order to.* The verb in this clause is commonly subjunctive.

e.g.   οἱ ξένοι πάρεισιν ἵνα τὴν πόλιν ἴδωσιν.
     The foreigners are here in order to (*literally* in order that they may) see the city.

(notice again *aorist* subjunctive because the reference is to one occasion)

A negative purpose clause has ἵνα μή = *in order not to*:

     οἱ ναῦται φεύγουσιν ἵνα μὴ ὑπὸ τοῦ γίγαντος ληφθῶσιν.
     The sailors are running away in order not to (*literally* in order that they may not) be captured by the giant.

The use of μή (rather than οὐ) here is in line with its general application to possibilities rather than facts.

• Note that Latin likewise uses the 'non-factual' negative *ne* rather than *non* in purpose clauses, but uses it instead of *ut* (= in order to). Greek uses μή as well as ἵνα.

• If the main verb of the sentence is in the present or future, the verb in the ἵνα clause will *always* be subjunctive. If the main verb is in the past, the verb in the ἵνα clause can instead be in a form called the *optative* (see below), but is often subjunctive here too, on the principle of *vividness*, of retaining the immediacy of the intention the people had at the time. Remember that the subjunctive is formed from the *primary* endings, i.e. those normally used for present and future tenses. This *primary* characteristic is part of its meaning (regardless of whether the subjunctive is present or aorist: the aorist, used by aspect, has of course no reference to the past here).

• A purpose clause with ἵνα and the subjunctive may have the same subject as the main clause, or a new one (of course in the nominative; but sometimes indicated simply by a change of person ending).

There is not much difference of meaning between the two constructions for expressing purpose (ὡς + future participle, and ἵνα + subjunctive), but the participle version tends to be

used for an *assumed* purpose, rather than one known for a fact:

> ἤκουον ὡς χρήσιμόν τι μαθησόμενοι.
> They were listening in order to learn something useful.
> (*implying* at least I assume that is why they were doing it)

• Note that (contrary to what might be guessed from English) the infinitive is not normally used in Greek (or in Latin) to express purpose. *To* (or the fuller *in order to*) works as a translation if the subject of the purpose clause is the same as the subject of the main clause. If the subject changes, the purpose clause needs to be translated with *so that* or *in order that*.

Exercise 11.2

Translate into English:
1   οἱ πολῖται ἐνθάδε μένουσιν ἵνα τοῦ βασιλέως ἀκούσωσιν.
2   ἀεὶ τὸ ἀληθὲς λέγε, ὦ παῖ, ἵνα πάντες πιστεύωσί σοι.
3   τὸν ποταμὸν διέβημεν ἵνα ἐκ τοῦ κινδύνου φύγωμεν.
4   ὁ ἄγγελος ἀφίκετο ὡς τὰ περὶ τῆς συμφορᾶς ἐρῶν.
5   οἱ δοῦλοι πρὸς τὴν νῆσον πέμπονται ἵνα τὰ δένδρα κόψωσιν.

Exercise 11.3

Translate into Greek (using ἵνα and the subjunctive):
1   We always listen in order to learn.
2   The slave went into the house in order to steal money.
3   I am sending these gifts in order to honour the god.
4   The enemy always wait in order to attack the walls of the city.
5   We are guarding the women so that they may be safe.

Exercise 11.4
Rhampsinitus and the Thieves (1)

This is one of the best and most famous stories in Herodotus. It forms part of his long account of Egypt (introduced at the point when the Persians invade it). Herodotus is recounting what he says he heard from Egyptian priests about the history of their country: the story of Rhampsinitus comes immediately after the account of Helen never really going to Troy. Despite its ostensible source, the story shows an entirely Greek admiration for cunning intelligence (μῆτις), much in the spirit of the Odyssey.

> ὁ <u>Ραμψίνιτος</u> βασιλεὺς τῶν <u>Αἰγυπτίων</u> <u>ποτὲ</u> ἐγένετο. ἦν δὲ τούτῳ
> τοσοῦτος <u>πλοῦτος</u> <u>ὅσος</u> οὐδενὶ τῶν μετ' αὐτὸν βασιλέων. βουλόμενος δ'
> ἀσφαλῶς φυλάσσειν τὰ χρήματα, ἐκέλευσεν <u>οἰκοδόμον</u> τινὰ <u>θησαυρὸν</u>
> <u>παρασκευάσαι</u>. ὁ οὖν οἰκοδόμος τῷ βασιλεῖ ἐπίθετο. καὶ ὁ θησαυρὸς

	Ραμψίνιτος -ου ὁ	Rhampsinitus
	Αἰγύπτιοι -ων οἱ	Egyptians
	ποτε	once, long ago
	πλοῦτος -ου ὁ	wealth
2	ὅσος -η -ον	as (much as)
	οἰκοδόμος -ου ὁ	builder
	θησαυρός -οῦ ὁ	treasure house

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5 μέγιστός τε καὶ κάλλιστος ποιηθεὶς τῷ βασιλεῖ μάλιστα ἤρεσκεν. ἔπειτα
δὲ ὁ Ῥαμψίνιτος τὰ χρήματα ἐν αὐτῷ ἔθηκεν. ἀλλὰ ὁ οἰκόδομος ἕνα
λίθον ἐξαιρετὸν ἐν τῷ τοῦ θησαυροῦ τείχει ἐποίησεν.

καὶ μετὰ πολὺν χρόνον ὁ οἰκοδόμος ᾔσθετο ἀποθανούμενος. ἐκάλεσεν
οὖν τοὺς υἱούς, οὓς δύο εἶχε, καὶ εἶπεν αὐτοῖς, "βουλόμενος μὲν ὑμᾶς
10 βίον ἀγαθὸν καὶ πλούσιον ἔχειν, αὐτὸς δὲ οὐ πολλὰ χρήματα ἔχων, ἐγὼ
ἐβουλευσάμην τάδε." καὶ σαφῶς ἐξηγήσατο αὐτοῖς πῶς ὁ θησαυρὸς
ἐποιήθη, καὶ ποῦ ἐστιν ὁ λίθος ὁ ἐξαιρετός· τὰ μέτρα ταῦτα
διαφυλάσσοντες, δεσπόται τῶν τοῦ βασιλέως χρημάτων ἔσονται. ἔπειτα δὲ
ὁ οἰκοδόμος ἀπέθανεν.

15 οἱ δὲ παῖδες οὐ πολὺν χρόνον μείναντες πρὸς τὸν θησαυρὸν νυκτὸς
προσῆλθον. καὶ τὸν λίθον τὸν ἐξαιρετὸν ῥαδίως ηὗρον. ῥαδίως καὶ εἰς
τὸν θησαυρὸν εἰσελθόντες πολλὰ χρήματα ἐξέφερον. μετὰ δὲ τοῦτο ὁ
βασιλεύς, εἰς τὸν θησαυρὸν εἰσελθών, ἐθαύμασεν ἰδὼν τὰ μὲν ἀγγεῖα
χρημάτων κατεδεῆ ὄντα, τὰ δὲ τῶν θύρων σήμαντρα οὐ διαφθαρέντα.

20 ἐπεὶ δ' αὐτῷ πολλάκις εἰσελθόντι ἀεὶ ἐλάσσω ἐφαίνετο τὰ ἀγγεῖα (οἱ γὰρ
κλέπται πολλάκις ἀφῄρουν), τότε δὴ ἐποίησε τάδε· πάγας τινὰς ἔθηκε
περὶ τὰ ἀγγεῖα ἐν οἷς τὰ χρήματα ἐνῆν. οἱ δὲ κλέπται ἦλθον ὥσπερ καὶ
πρότερον. καὶ ὁ μὲν αὐτῶν, εἰς τὸν θησαυρὸν εἰσελθών, ἐπεὶ πρὸς τὸ
πρῶτον ἀγγεῖον προσέβαινεν, εὐθὺς τῇ πάγῃ ἐνείχετο. ὡς δ' ἔγνω τὸ κακὸν
25 ποῖόν ἐστι, τὸν ἀδελφὸν ἐκάλεσε καί, τὰ παρόντα φαίνων, ἐκέλευσεν
αὐτὸν ὡς τάχιστα τὴν κεφαλὴν ἀποτεμεῖν, ἵνα μὴ γνωρισθεὶς διαφθείρῃ
καὶ ἐκεῖνον. ὁ οὖν ἕτερος εὖ τε λέγειν αὐτὸν ἐνόμισε καὶ πεισθεὶς ταῦτα
ἐποίησεν. ἔπειτα δὲ καθαρμόσας τὸν λίθον οἴκαδε ἀπῆλθε, φέρων τὴν τοῦ
ἀδελφοῦ κεφαλήν.

	ἀρέσκω *imperfect* ἤρεσκον	I please, I am pleasing to (+ *dat*)
	ἔθηκα	(*irreg aor*) I placed, I put
	οἰκοδόμος -ου ὁ	builder
	ἐξαιρετός -όν	removable
11	βουλεύομαι ἐβουλευσάμην	I plan, I contrive
	σαφῶς	clearly
	ἐξηγέομαι ἐξηγησάμην	I explain
	μέτρον -ου τό	measurement
	διαφυλάσσω	I preserve, I keep in mind
18	ἀγγεῖον -ου τό	vessel, jar
	καταδεής -ές	not full, with some missing
	σήμαντρον -ου τό	seal
	κλέπτης -ου ὁ	thief
	πάγη -ης ἡ	trap
22	ὥσπερ	just as
	ἐνέχω	I catch, I hold
	ἀδελφός -οῦ ὁ	brother
	ἀποτέμνω ἀπέτεμον	I cut off
	γνωρίζω *aor pass* ἐγνωρίσθην	I recognise
27	ἕτερος -α -ον	the other (of two)
	καθαρμόζω καθήρμοσα	I fit in place
	οἴκαδε	home, homewards

Conditional sentences: Introduction

The basic pattern for any conditional sentence is: *If X happens, (then) Y happens.* We have seen several already, using εἰ (the normal word for *if*). The simplest present tense ones translate naturally and need no explanation (εἰ τοῦτο λέγει, σοφῶς λέγει *If he says this, he speaks wisely*), but two other distinctive types are common, and required for GCSE.

Conditional sentences (1): Future open

Consider this example:

> If he says this, he will speak wisely.

Here we realise from the second half that the first half refers to the future: English here uses a 'hidden future'. Greek too has a distinctive idiom for the *if* half of a future condition, using a subjunctive (present or aorist, determined as usual by aspect, not tense) and a special word for *if* - ἐάν:

> *future open condition*
> ἐὰν τοῦτο εἴπῃ, σοφῶς ἐρεῖ.
> If he says this (in the future), he will speak wisely.

This use of the subjunctive (called *indefinite*) is in line with other constructions where it expresses a *possibility*: this construction emphasises that the future is by its nature indefinite.

The distinctive word for *if* is another signal of the same idea: it is a combination of the normal εἰ with ἄν, which is used to indicate a potential rather than an actual event (see below).

• The *if* half of any conditional sentence is technically called the *protasis* (literally *put forward* as a premise), and the main clause the *apodosis* (literally *giving back*, i.e. providing an answer). The protasis usually comes before the apodosis, but (in both Greek and English) can come after it.

• In any conditional sentence, the negative in the protasis is μή and in the apodosis is οὐ.

Exercise 11.5 (Future open conditions)

Translate into English:
1   ἐὰν μὴ ἀκούσητε, οὐ μαθήσεσθε.
2   ἐὰν ἀνδρείως μαχώμεθα, ἀεὶ νικήσομεν.
3   λύσομέν σε ἐὰν πολλὰ χρήματα παράσχῃς.
4   ἐὰν οἱ πολῖται μὴ ἔλθωσιν, ἀποπέμψομεν τὸν ἄγγελον.
5   ἐὰν ταῦτα αὖθις εἴπῃς, ὁ διδάσκαλος ὀργιεῖται.

Exercsise 11.6

Translate into Greek:
1   If you capture that horse, you will receive a gift.
2   If you stop the battle, general, we shall never conquer the enemy.
3   If the boy finds the money, I shall not punish him.

4   If the king hears about these things, he will be angry.
5   We shall be safe if we sacrifice to the gods.

Conditional sentences (2): Past closed

If a condition referring to the future is naturally *indefinite* (we do not yet know what is going to happen), one referring to the past normally refers to events whose outcome is already a known fact (we cannot go back and change things). Conditions of this type are called *past closed* (or *unfulfilled*: the possibility of fulfilment is already closed off). They envisage a situation already known not to be true: *If X had happened, X would have happened* (but X did not in fact happen, so Y did not happen either). A *past closed* condition has the aorist indicative in both halves (protasis and apodosis), uses the normal ward εἰ for *if* in the protasis, and inserts the word ἄν in the apodosis to give the sense *would have.*

> *past closed condition:*
> εἰ τοῦτο εἶπε, σοφῶς ἂν εἶπεν.
> If he had said this, he would have spoken wisely.

• Past closed conditions do not involve any subjunctive (or optative, the other mood used for possibilities rather than facts, introduced later in this chapter): this may seem surprising, given the use of the subjunctive for the equivalent construction in Latin, but they rely instead on the indefinite particle ἄν with the indicative to give the flavour of *would have* (implying *but in fact did not*). We have seen in other contexts that the Greek aorist is often translated like a Latin pluperfect: the insertion of ἄν makes it equivalent to a Latin pluperfect subjunctive.

• Note that because the verb *to be* has no aorist, its imperfect form has to be used where an aorist would strictly be required:

> εἰ σοφὸς ἦν, σοφῶς ἂν εἶπεν.
> If he had been wise, he would have spoken wisely.

Exercise 11.7 (Past closed conditions)

Translate into English:
1   εἰ μὴ ηὕρομεν τὴν διὰ τῶν ὀρῶν ὁδόν, πρὸς τὴν κώμην οὐδέποτε ἂν ἀφικόμεθα.
2   εἰ αἱ γυναῖκες ἐκ τῆς οἰκίας ἦλθον, εἴδομεν ἂν αὐτάς.
3   εἰ οἱ πολῖται μὴ ἐφύλαξαν τὰς πύλας, ἐλήφθη ἂν ἡ πόλις.
4   εἰ τὸν τῶν συμμάχων ἄγγελον ἀπεπέμψατε, τὰ περὶ τῆς μάχης οὐκ ἂν ἠκούσατε.
5   δεινότατα ἂν ἔπαθες εἰ τὸν ἄρχοντα ἠδίκησας.

Exercise 11.8

Translate into Greek:
1   If I had heard their shouts, I would have helped the citizens.
2   If the doctor had arrived earlier, the old man would not have died.
3   If the slave had been brave, he would have received a prize.
4   We would have saved these women if we had found out what was happening.
5   If you had not obeyed the king, slave, you would have been punished.

Summary table of conditionals

Future open (*if X happens [in the future], Y will happen*)
    protasis ἐάν + subjunctive
    apodosis future indicative

Past closed (*if X had happened, Y would have happened*)
    protasis εἰ + aorist indicative
    apodosis aorist indicative + ἄν

Exercise 11.9 (Assorted conditional sentences)

Translate into English:
1   ἐὰν τὰ χρήματα εὕρῃς, δῶρόν σοι δώσω.
2   εἰ οἱ σύμμαχοι πρότερον ἀφίκοντο, αὕτη ἡ συμφορὰ οὐκ ἂν ἐγένετο.
3   εἰ τοὺς λόγους ἐμάθετε, ῥᾷόν τε καὶ θᾶσσον ἂν τὸ ἔργον ἐποιήσατε.
4   ἐὰν καύσῃς τὴν ἐπιστολήν, οὐδεὶς γνώσεται.
5   εἰ τούτῳ τῷ γέροντι ἐβοήθησας, ὑπὸ τῶν φίλων ἂν ἐτιμήθης.
6   ἐὰν μὴ ἀκούῃς, οὐδὲν μαθήσῃ.
7   εἰ ἔγνων τοὺς φίλους ἀπίοντας, πρὸς τὴν πόλιν ἂν ἔδραμον.
8   εἰ ἐν τῇ ἐκκλησίᾳ τότε ἦσθα, πῶς ἂν ἀπεκρίνω;
9   ἐὰν τὸν ἰατρὸν καλέσῃς, ταχέως ἀφίξεται.
10   εἰ οἱ πολῖται σοφοὶ ἦσαν, τοὺς τοῦ ξένου λόγους ἂν ἤκουσαν.

Exercise 11.10
Rhampsinitus and the Thieves (2)

ἡμέρας δὲ γενομένης, ὁ βασιλεὺς εἰς τὸν <u>θησαυρὸν</u> εἰσελθὼν μάλιστα
<u>ἠπόρει</u> ὁρῶν τὸ μὲν τοῦ <u>κλέπτου</u> σῶμα ἐν τῇ <u>πάγῃ</u> ἄνευ τῆς κεφαλῆς
λειφθέν, τὸν δὲ θησαυρὸν οὔτ' <u>εἴσοδον</u> οὔτ' <u>ἔξοδον</u> ἔχοντα. πολὺν δὲ
χρόνον ἀπορῶν τί χρὴ ποιεῖν, τέλος <u>κατεκρέμασε</u> τὸν τοῦ κλέπτου νεκρὸν
5   <u>ἔξω</u> τοῦ τῶν <u>βασιλείων</u> τείχους. ἔπειτα δὲ φύλακας ἐκεῖ <u>τάξας</u> ἐκέλευσεν,
ἐὰν ἴδωσί τινα δακρύοντα, <u>συλλαβόντας</u> ἄγειν πρὸς ἑαυτόν. ἡ δὲ τῶν
κλεπτῶν μήτηρ, ἰδοῦσα τὸν νεκρὸν οὕτως φαινόμενον, ἐκέλευσε τὸν

	θησαυρός -οῦ ὁ	treasure house
	ἀπορέω	I am at a loss
	κλέπτης -ου ὁ	thief
	πάγη -ης ἡ	trap
3	εἴσοδος -ου ἡ	entrance
	ἔξοδος -ου ἡ	exit
	κατεκρέμασα	(*irreg aor*) I hung up
	ἔξω	outside (+ *gen*)
	βασίλεια -ων τά	palace
5	τάσσω ἔταξα	I draw up, I station
	συλλαμβάνω συνέλαβον	I seize, I arrest

περιόντα παῖδα κτησάμενον οἴκαδε κομίσαι τὸ τοῦ ἀδελφοῦ σῶμα. "ἐὰν
μὴ τοῦτο ποιήσῃς," ἔφη, "ἐγὼ πρὸς τὸν βασιλέα ἐλθοῦσα πάντα λέξω."

10 ἐπεὶ δὲ ὁ υἱὸς καίπερ πολλὰ λέγων οὐκ ἔπεισεν αὐτήν, τέλος
παρεσκεύασεν ὄνους καὶ ἀσκοὺς οἴνου πληρεῖς. ἔπειτα δὲ τοὺς ἀσκοὺς
ἐπὶ τοὺς ὄνους ἔθηκε καὶ ἤγαγεν αὐτοὺς πρὸς τὴν πόλιν. ἰδὼν δὲ τοὺς
τὸν νεκρὸν φυλάσσοντας, λάθρᾳ ἔλυσε τοὺς ποδεῶνας δυοῖν ἢ τριῶν
ἀσκῶν. ἐκρέοντος δὲ τοῦ οἴνου, ἐβόα καὶ τὴν κεφαλὴν ἔτυψεν, ὥσπερ
15 οὐκ εἰδὼς τί χρὴ ποιεῖν. οἱ δὲ φύλακες, ἰδόντες πολὺν οἶνον ῥέοντα,
συνέτρεχον εἰς τὴν ὁδὸν ἀγγεῖα ἔχοντες, καὶ ἐπειρῶντο ὡς πλεῖστον
συλλέγειν.

ὁ δὲ κλέπτης πρῶτον μὲν ὀργὴν προσποιούμενος ἐλοιδόρει τοὺς φύλακας.
ἔπειτα δέ, τῶν φυλάκων γελώντων καὶ κελευόντων αὐτὸν μὴ φροντίζειν,
20 προσεποιήσατο καὶ παύσασθαι τῆς ὀργῆς. τοὺς οὖν ὄνους ἐκ τῆς ὁδοῦ
κινήσας ἀσκὸν ἕνα τοῖς φύλαξιν ἔδωκε, καὶ ὕστερον ἄλλον. πολὺν δ'
οἶνον πιόντες οἱ φύλακες ἐμεθύσθησαν· καὶ τέλος ὕπνῳ ἐνικήθησαν. ὁ
οὖν κλέπτης, νυκτὸς ἤδη γενομένης, οὐ μόνον τὸ τοῦ ἀδελφοῦ σῶμα
κατέλυσεν, ἀλλὰ καὶ ἐξύρησεν ἐπὶ λύμῃ τὰς τῶν φυλάκων παρειὰς τὰς
25 δεξιάς. καὶ οὕτως τὸν νεκρὸν ἐπί τινα τῶν ὄνων ἔθηκε καὶ οἴκαδε
ἤλασε, τὰ ὑπὸ τῆς μητρὸς κελευσθέντα ποιήσας.

	περίειμι	I survive
	οἴκαδε	home, homewards
	κομίζω ἐκόμισα	I fetch
	ἀδελφός -οῦ ὁ	brother
11	ὄνος -ου ὁ	donkey
	ἀσκός -οῦ ὁ	wine-skin
	πληρής -ές	full
	ἔθηκα	(irreg aor) I placed, I put
	ποδεών -ῶνος ὁ	neck
14	ἐκρέω	I flow out
	τύπτω ἔτυψα	I hit, I strike
	ὥσπερ	as if
	ῥέω	I flow
	συντρέχω	I run together
16	ἀγγεῖον -ου τό	vessel, jar
	κλέπτης -ου ὁ	thief
	προσποιέομαι προσεποιησάμην	I pretend
	λοιδορέω	I curse, I insult
19	φροντίζω	I worry
	κινέω	I move (something)
	μεθύω aor pass ἐμεθύσθην	I make drunk pass I get drunk
	καταλύω κατέλυσα	I cut down
	ξυράω ἐξύρησα	I shave
24	ἐπί	(+ dat) (here) for
	λύμη -ης ἡ	insult
	παρειά -ᾶς ἡ	cheek
	ἐλαύνω ἤλασα	I drive (something)

ὁ δὲ βασιλεὺς ὁ Ῥαμψίνιτος, ὡς ἤκουσε τὸν νεκρὸν λάθρα κλεφθέντα,
μάλιστα ὠργίσθη. καὶ ἔτι μᾶλλον ἐβούλετο εἰδέναι τίς ἐστιν ὁ τοιαῦτα
μηχανησάμενος. λέγεται δὲ καὶ τόδε, εἰ δὴ πιστόν ἐστιν, ὅτι ὁ βασιλεὺς
30 τὴν ἑαυτοῦ θυγατέρα εἰς πορνεῖον ἔπεμψεν. καὶ ἐκέλευσεν αὐτὴν πάντας
ἄνδρας ὁμοίως δέχεσθαι, ἀλλ' ἑκάστῳ πρῶτον εἰπεῖν τάδε· "ἐγώ σε
φιλήσω ἐὰν λέγῃς μοι τὸ σοφώτατόν τε καὶ ἀνοσιώτατον τῶν σῶν ἔργων."
ὁ δὲ βασιλεὺς εἶπε τῇ θυγατρί ὅτι, ἐάν τις τὰ περὶ τοῦ κλέπτου εἴπῃ, χρὴ
συλλαβεῖν αὐτόν.

35 ἡ μὲν οὖν θυγάτηρ ἐποίησε τὰ ὑπὸ τοῦ πατρὸς κελευσθέντα. ὁ δὲ
κλέπτης (ἤκουσε γὰρ διὰ τί ὁ Ῥαμψίνιτος ταῦτα ποιεῖ) ἐβούλετο καὶ
αὖθις τέχναις περιγενέσθαι τοῦ βασιλέως. ἀποτεμὼν οὖν χεῖρα νεκροῦ
τινος προσφάτου εἰς τὸ πορνεῖον εἰσῆλθε ταύτην ἔχων ὑπὸ τῷ ἱματίῳ
κρυφθεῖσαν. καὶ ἡ τοῦ βασιλέως θυγάτηρ τὰ αὐτὰ ἠρώτησεν. ὁ δὲ
40 κλέπτης εἶπεν ὅτι τὸ μὲν ἀνοσιώτατον ἔργον ἐποίησε τὴν τοῦ ἀδελφοῦ
κεφαλὴν ἐν τῷ θησαυρῷ ἀποτεμών, τὸ δὲ σοφώτατον τούς τε φύλακας
μεθύσας καὶ τὸ τοῦ ἀδελφοῦ σῶμα λάθρα καταλύσας. ἡ δὲ τοῦ
Ῥαμψινίτου θυγάτηρ ταῦτα ἀκούσασα ἐπειράσατο συλλαβεῖν τὸν
κλέπτην. ὁ δὲ προὔτεινε τὴν τοῦ νεκροῦ χεῖρα. ἡ δὲ παῖς, διὰ τόν τε
45 σκότον καὶ τὴν σπουδὴν οὐ σαφῶς ἰδοῦσα, ταύτην συλλαβοῦσα
ἐνόμισεν ἔχειν τὸν ἄνδρα. ὁ μέντοι κλέπτης αὖθις ἐξέφυγεν.

ὁ οὖν βασιλεύς, ἐπεὶ περὶ τούτων ἤκουσεν, ἐπαύσατο τῆς ὀργῆς. οὕτως
γὰρ ἐθαύμασε τήν τε σοφίαν καὶ τὴν τόλμαν τοῦ ἀνθρώπου. τέλος δὲ
ἀγγέλους πρὸς πάσας τὰς πόλεις πέμψας ὑπέσχετο μεγάλα δῶρα παρέξειν
50 τῷ ταῦτα τὰ θαυμαστὰ ποιήσαντι· οὐκέτι γὰρ ἔδει τοῦτον κολάζεσθαι.
ὁ οὖν κλέπτης, ταῦτα ἀκούσας, ἐπίστευσε καὶ πρὸς τὸν Ῥαμψίνιτον
ἦλθεν. καὶ οὕτως ἐθαύμασε τὸν ἄνδρα ὁ βασιλεὺς ὥστ' ἔδωκεν αὐτῷ τὴν
θυγατέρα.

	μηχανάομαι ἐμηχανησάμην	I contrive
	πιστός -ή -όν	(here) believable
	πορνεῖον -ου τό	brothel
	ὁμοίως	alike, in the same way
32	ἀνόσιος -ον	wicked
	κλέπτης -ου ὁ	thief
	συλλαμβάνω συνέλαβον	I seize
	τέχνη -ης ἡ	skill, trick
	περιγίγνομαι περιεγενόμην	I get the better of (+ gen)
37	ἀποτέμνω ἀπέτεμον	I cut off
	πρόσφατος -ον	recently dead, recently killed
	ἱμάτιον -ου τό	cloak
	θησαυρός -οῦ ὁ	treasure house
	μεθύω ἐμέθυσα	I make (someone) drunk
42	καταλύω κατέλυσα	I cut down
	προτείνω προὔτεινα	I hold out
	σκότος -ου ὁ	darkness
	σπουδή -ῆς ἡ	haste
	σαφῶς	clearly
48	τόλμα -ης ἡ	daring
	θαυμαστός -ή -όν	wonderful

Present, aorist and future optative

As well as the subjunctive, Greek verbs have a mood called the *optative*. In meaning and use this is similar to the subjunctive but 'more so': more remote in likelihood or time. The indicative states a fact (*we are doing X*), the subjunctive indicates an immediate possibility (*we may do X*) and the optative indicates a more remote possibility (*we might do X*). We saw that the subjunctive always has a *long vowel* in the ending. The optative has an even more distinctive form: it always has a *diphthong* (οι, αι or less commonly ει) in the ending. The form of the endings is slightly different from others you have met (though compare εἰμί, εἰμι, and φημί), but the distinctive diphthong makes it easy to recognise.

present optative

		active	middle/passive
sg	1	παύ-οιμι	παυ-οίμην
	2	παύ-οις	παύ-οιο
	3	παύ-οι	παύ-οιτο
pl	1	παύ-οιμεν	παυ-οίμεθα
	2	παύ-οιτε	παύ-οισθε
	3	παύ-οιεν	παύ-οιντο

Notice that the middle/passive endings resemble the normal *historic* middle/passive ones (-ομην, -ου, -ετο, -ομεθα, -εσθε, -οντο), where in contrast both sets of subjunctive endings are variants of the normal *primary* ones.

The verb *to be* has its own distinctive optative form:

sg	1	εἴην
	2	εἴης
	3	εἴη
pl	1	εἶμεν
	2	εἶτε
	3	εἶεν

Aorist optatives of ordinary verbs are fairly predictable. The second (strong) aorist uses the same endings for the active and middle as the equivalent present optative, but added to the aorist stem. As in the indicative, middle and passive are differentiated in the aorist, and (as with all aorist passives) endings normally active are used to form the aorist passive - not however those of the present tense, but the optative of the verb *to be* used as a set of endings:

second (strong) aorist optative

		active	middle	passive
sg	1	λάβ-οιμι	λαβ-οίμην	ληφθ-είην
	2	λάβ-οις	λάβ-οιο	ληφθ-είης
	3	λάβ-οι	λάβ-οιτο	ληφθ-είη
pl	1	λάβ-οιμεν	λαβ-οίμεθα	ληφθ-εῖμεν
	2	λάβ-οιτε	λάβ-οισθε	ληφθ-εῖτε
	3	λάβ-οιεν	λάβ-οιντο	ληφθ-εῖεν

• For the use of a tense of the verb *to be* as a building-block to form another tense of an ordinary verb, compare how in Latin *eram* etc (imperfect of *to be*) is used to form the pluperfect e.g. *portaveram*.

The first (weak) aorist changes οι in the active and middle endings to αι (this is of course consistent with its use of alpha in the indicative, participle, and elsewhere):

first (weak) aorist optative

		active	middle	passive
sg	*1*	παύσ-αιμι	παυσ-αίμην	παυσθ-είην
	2	παύσ-αις *or* -ειας*	παύσ-αιο	παυσθ-είης
	3	παύσ-αι *or* -ειε(ν)*	παύσ-αιτο	παυσθ-είη
pl	*1*	παύσ-αιμεν	παυσ-αίμεθα	παυσθ-εῖμεν
	2	παύσ-αιτε	παύσ-αισθε	παυσθ-εῖτε
	3	παύσ-αιεν *or* -ειαν*	παύσ-αιντο	παυσθ-εῖεν

* the alternative forms (i.e. not exactly as would be deduced from converting οι to αι) are common

There is a future optative (though it is less common than the present and aorist), of entirely predictable form:

future optative

active	middle	passive
παύσ-οιμι	παυσ-οίμην	παυσθησ-οίμην
etc	etc	etc

The optative forms of contracted verbs are also largely predictable, but in the singular of the active use the endings:

sg	*1*	-οιην
	2	-οιης
	3	-οιη

(these seem like a cross between the -οιμι -οις -οι ones of a normal present optative, and the -ειην -ειης -ειη of the verb *to be* and the aorist passive). Applying the rules of contraction we therefore get:

present optative

		active	middle/passive	active	middle/passive
sg	*1*	φιλ-οίην	φιλ-οίμην	τιμ-ῴην	τιμ-ῴμην
	2	φιλ-οίης	φιλ-οῖο	τιμ-ῴης	τιμ-ῷο
	3	φιλ-οίη	φιλ-οῖτο	τιμ-ῴη	τιμ-ῷτο
pl	*1*	φιλ-οῖμεν	φιλ-οίμεθα	τιμ-ῷμεν	τιμ-ῴμεθα
	2	φιλ-οῖτε	φιλ-οῖσθε	τιμ-ῷτε	τιμ-ῷσθε
	3	φιλ-οῖεν	φιλ-οῖντο	τιμ-ῷεν	τιμ-ῷντο

As usual, the aorist and future are completely regular as contraction is not involved, hence:

aorist optative

active	middle	passive
φιλήσ-αιμι	φιλησ-αίμην	φιληθ-είην
τιμήσ-αιμι	τιμησ-αίμην	τιμηθ-είην

future optative

active	middle	passive
φιλήσ-οιμι	φιλησ-οίμην	φιληθησ-οίμην
τιμήσ-οιμι	τιμησ-οίμην	τιμηθησ-οίμην

Use of the optative (1): Sequence of tenses and moods in purpose clauses

We have seen that tenses are divided into *primary* (present and future) and *historic* (imperfect and aorist). *Sequence* (literally *following on*) refers to the process by which the form of the verb in a clause that *follows on* from the main clause is determined by whether the main or introductory verb is *primary* (when we say the sentence is in *primary sequence*) or *historic* (so the sentence is in *historic sequence*). This principle is seen in very formal English:

> I am going to London in order that I *may* see the Queen. (*primary sequence*)
> I went to London in order that I *might* see the Queen. (*historic sequence*)

In a sentence involving a purpose clause, if the rule of sequence is followed strictly, a *primary* main verb is followed by a *subjunctive* in the purpose clause, and an *historic* main verb by an *optative* in the purpose clause. Notice that this corresponds to the *formation* of these moods: the subjunctive is based on the primary endings throughout, and some parts at least of the optative (its present middle/passive) are based on the historic ones.
Hence:

> πάρεσμεν ἵνα μανθάνωμεν.
> We are here in order to learn. (*primary sequence, with subjunctive*)

> ἐμάχοντο ἵνα τιμῷντο.
> They used to fight in order to be honoured. (*historic sequence, with optative*)

However as we saw earlier, it is possible to use the subjunctive in *any* purpose clause, i.e. to regard it as if it were in primary sequence even after a past tense main verb: the justification of this is the familiar principle of vividness. If we wrote

> ἀφίκοντο ἵνα μάχωνται.
> They arrived in order to fight. (*'vivid' construction using subjunctive, rather than following strict rule of sequence*)

we would in effect be entering the minds of the people at the time.

• In Latin, the principle of sequence differentiates between *different tenses of the subjunctive* (present subjunctive in primary sequence, imperfect subjunctive in historic sequence; and the rule is followed strictly). In Greek, the principle of sequence differentiates between *moods*: the *subjunctive* (by nature primary) in primary sequence, and the *optative* (by nature historic) in historic sequence. Sequence determines whether the subjunctive or the optative is used; whether that subjunctive or optative is present or the aorist is determined entirely by *aspect* (general or one occasion, without reference to tense).

Hence (showing examples following the strict rule of sequence):

> ἐσθίομεν ἵνα ἰσχυροὶ ὦμεν.
> We eat in order to be strong.
> (*primary sequence and general, with present subjunctive*)

> μένομεν ἵνα τοῦ ἀγγέλου ἀκούσωμεν.
> We are waiting in order to hear the messenger.
> (*primary sequence and particular, with aorist subjunctive*)

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ὁ παῖς ἔτρεχεν ἵνα ἆθλα κτῷτο.
The boy used to run in order to gain prizes.
(historic sequence and general, with present optative)

οἱ σύμμαχοι τότε ἀφίκοντο ἵνα μαχέσαιντο.
The allies arrived at that time in order to fight.
(historic sequence and particular, with aorist optative)

Exercise 11.11

Translate into English:
1   ὁ στρατηγὸς ἤγαγε τοὺς στρατιώτας ἵνα τοὺς ἐκεῖ λάβοιεν.
2   οἱ νεανίαι ἐπέμφθησαν ἵνα τὰ ἐν τῇ νήσῳ δένδρα κόψαιεν.
3   οἱ πολῖται ἐν τῇ ἀγορᾷ ἔμενον ἵνα τὸν βασιλέα ἴδοιεν.
4   ἐκεῖνοι οἱ δοῦλοι ἔφυγον ἵνα μὴ αὖθις ληφθεῖεν.
5   οἱ γέροντες ἀπεπέμφθησαν ἵνα ἀσφαλεῖς εἶεν.

Exercise 11.12

Translate into Greek (using the optative according to strict rule of sequence):
1   I sent the letter in order to persuade my father.
2   All the women ran into the road to see what had happened.
3   We were waiting in silence in order to hear the words of the messenger.
4   The Athenians marched quickly in order to attack the enemies' city.
5   These men died so that we might be free.

Use of the optative (2): Indirect statement and question

As we briefly noted in Chapter 10, there is another important context where the optative can (and according to strict rules should) be used in historic sequence, but often is not because of the 'vividness' principle: indirect statement using a 'that' clause, and the equivalent contruction for indirect question, in both cases when the introductory verb is historic. Note that the optative here (unlike its other uses) has no sense of *might, could*, or *were to*. Hence:

ὁ Σωκράτης εἶπεν ὅτι ὁ γέρων σοφώτατος εἴη.
Socrates said that the old man was very wise.
(optative because historic sequence, but ἐστίν could be used for vividness)

ὁ ἄγγελος ἠρώτησεν ὅστις λύσειε τὸν ἵππον.
The messenger asked who had released the horse.
(optative because historic sequence, but ἔλυσε could be used for vividness)

As we saw in Chapter 10, indirect speech constructions keep the tense of the original direct speech: *The old man is very wise* (present), *Who released the horse?* (aorist), but English adjusts the tense after a past introductory verb. All this *remains true if the verb is optative*: in this construction the optative operates *not* (as it usually does elsewhere) by *aspect*, but by *tense*, i.e. the aorist here refers to the *past* (not simply to a single act regardless of time). The

explanation for this is the principle of *behaving like what it is replacing* in the original direct speech: the original was an aorist indicative operating by tense (*Who released?*), so the optative does likewise.

• We saw this same principle in Chapter 9 with the aorist infinitive: in an indirect *command* it operates by aspect because it replaces an original imperative (*Do this immediately!* becomes *He ordered him to do this immediately*), but in an indirect *statement* it operates by tense because it replaces an original indicative (*They won a victory* becomes - literally - *I believe them to have won a victory*, or in better English *I believe that they ...*).

The use of the optative by tense in indirect statement and question explains why there is a future optative (whereas there is no future subjunctive, because the subjunctive always operates by aspect):

> ἡ γυνὴ εἶπεν ὅτι οἱ σύμμαχοι δι' ὀλίγου νικήσοιεν.
> The woman said that the allies would (*or* were going to) soon win.

She said at the time *The allies will soon win*: the future tense of that original is retained, and so in strict historic sequence the future optative is used (but the future indicative νικήσουσιν could be used for vividness).

Exercise 11.13

Translate into English:
1   οἱ τὰ τείχη φυλάσσοντες εἶπον ὅτι οὐδὲν ἴδοιεν.
2   ἡ μήτηρ ἡρώτησε τὸν παῖδα πόθεν ἔλθοι.
3   ὁ γέρων εἶπεν ὅτι οὐδέποτε δεξαίτο τὴν ἐπιστολήν.
4   ἔπεισα τὸν ἄγγελον εἰπεῖν πότε ἡ ναυμαχία γένοιτο.
5   ἡ γυνὴ εἶπεν ὅτι ἡ τῶν συμμάχων ναῦς προσπλέοι.*
   * as we saw in Chapter 9, verbs with epsilon stem where that stem is a single syllable behave more
   like ordinary uncontracted verbs: hence the optative is -οιμι etc, not -οιην etc

Exercise 11.14

Translate into Greek (using optatives according to the strict rule of sequence):
1   The girls said that they were waiting in the house.
2   I asked the sailor what had happened.
3   The slave said that he had heard no shout during the night.
4   The old man asked when the messenger had arrived.
5   All the citizens said that they were afraid of the storm.

Revision checkpoint:

Make sure you know:
• present and aorist subjunctive
• use of the subjunctive in prohibitions, and in purpose clauses (primary sequence/vivid)
• future open and past closed conditions
• present, future and aorist optative
• use of the optative in purpose clauses, and in indirect statements and questions (historic sequence)

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Tense and aspect in the aorist: a summary

Indicative *always by tense (on one occasion in the past)*
οἱ Ἀθηναῖοι ἐνίκησαν.
The Athenians won a victory.

Imperative *always by aspect (on one occasion - nothing to do with the past)*
λαβὲ τοῦτον τὸν ἵππον.
Take this horse!

Participle *nearly always by tense (for one single action that precedes another)*
ἀφικόμενοι ἐκάθισαν.
Having arrived they sat down.

but: γελάσας ἔφη
He said with a laugh (*momentary, but not necessarily before he started speaking*)
This use purely by aspect applies only to a few idioms, though see note below. *

Infinitive *usually by aspect, but by tense in indirect statement (replacing indicative)*
οἱ πολῖται ἐπείσθησαν φυγεῖν.
The citizens were persuaded to run away.

but: ὁ ἄγγελος ἐνόμιζε τοὺς πολίτας φυγεῖν.
The messenger believed the citizens to have run away.

Subjunctive *always by aspect*
οἱ πολῖται ἐνθάδε μένουσιν ἵνα τὸν βασιλέα ἴδωσιν.
The citizens are waiting here in order to see the king.

Optative *usually by aspect, but by tense in indirect statement/question in historic sequence*
(replacing indicative) - the tense here being that of the speaker's original words
ἐλύσαμεν τοὺς αἰχμαλώτους ἵνα ὁ πόλεμος παύσαιτο.
We released the prisoners so that the war might cease

but: ὁ ἄγγελος εἶπεν ὅτι ὁ πόλεμος παύσαιτο.
The messenger said that the war had ceased.

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* Note also:
(a) Use of an aorist participle still logically counts as *by tense* even if one action precedes the other only by a split second - this does not stop it *also* stressing the single and instantaneous character of the action.
(b) Greek often uses an aorist participle when a present one would be equally acceptable (and the aorist is translated like a present):
νομίσαντες τὸν ποταμὸν χαλεπὸν εἶναι, ἄλλην ὁδὸν εἱλόμεθα.
Believing the river to be dangerous, we chose another road.
Here choice of the aorist stresses the moment of coming to the belief, or the moment when it becomes relevant.
(c) Even where the aorist participle clearly *is* used by tense, English can often *represent* it by a present participle:
ἀκούσας τοὺς τοῦ βασιλέως λόγους, ὁ ἄγγελος ἔφυγεν.
Hearing the king's words, the messenger fled.
In this case *hearing* implies *on/after hearing* them (not *whilst hearing*, which would translate a present participle).

Coverage of all grammar and language requirements for GCSE is now complete. The rest of this chapter consists of reading passages, and the remainder of the book contains revision and reference material.

Background: Herodotus (2)

At the very beginning of his work, Herodotus traces the origin of the quarrel between East and West (in effect, Asia and Europe) to a series of tit-for-tat snatchings of women (of which Helen is the most famous) by one side then the other. Though 'Persian learned men' are cited as the source for some of these stories, they are in fact typically Greek myths. Herodotus tells them in a tongue-in-cheek way: here as often, he does not commit himself to the truth of everything he records. As we noticed in Chapter 10, he has a clear sense of the difference between traditional tales of this kind and real historical events. In the following short passage 'the first man I myself *know* wronged the Greeks' (as distinct from some hazy figure in a myth) is Croesus, king of Lydia (in modern Turkey) in the mid-sixth century BC.

Croesus was proverbial for his wealth. He clearly fascinated the Greeks. His treatment of them and their attitude to him were both ambiguous. Herodotus introduces him initially as the first eastern aggressor against the Greeks, and thus the forerunner of the Persians (above all their king Xerxes, who led the great expedition against Greece soon after Herodotus was born). It is true that Croesus subdued a number of the Greek cities on the Asia Minor (Turkish) coast. But in many respects he showed favour to the Greeks, and made rich offerings at Greek shrines (especially Delphi). And Croesus was himself eventually the victim of Persian aggression.

Herodotus was strongly influenced by tragic drama (as well as by Homeric epic). Croesus is seen as a real-life equivalent of the main character in a tragedy, who at the beginning of the story is happy and successful (though often in a dangerously self-satisfied, fate-tempting way), then is brought low (sometimes by his own faults or mistakes or unwitting actions, sometimes by the jealous intervention of a god, sometimes by apparently arbitrary happenings - or by any combination of these things). Herodotus, like many Greek writers, has a strong sense of the instability of human prosperity: things may seem to be going well now, but you can never be sure what is round the corner. Alongside this sense of almost random unpredictability however he also seeks to show that the gods punish wrongdoing sooner or later.

Exercise 11.15
Human Prosperity

οἱ μὲν οὖν μῦθοι οἱ τῶν <u>Περσῶν</u> καὶ τῶν ἄλλων ἀνθρώπων πολλοὶ καὶ
<u>παντοῖοί</u> εἰσιν· ἐγὼ δὲ περὶ τούτων οὐκέτι λέξω ὅτι οὕτως ἢ <u>ἄλλως πως</u>
ἐγένετο τὰ λεγόμενα. τὸν μέντοι ἄνθρωπον <u>σημήνας</u> ὃν αὐτὸς οἶδα
πρῶτον τοὺς Ἕλληνας ἀδικήσαντα, <u>προβήσομαι ἐς τὸ πρόσω</u> τοῦ λόγου,
5   καὶ μεγάλα καὶ μικρὰ <u>ἄστη</u> ἀνθρώπων <u>ἐξηγούμενος</u>. τῶν γὰρ ἄστεων ἃ
πάλαι μεγάλα ἦν, τὰ πολλὰ μικρὰ <u>γέγονε</u>· τὰ δὲ ἄστη <u>ἐπ' ἐμοῦ</u> μεγάλα
ὄντα πρότερον ἦν μικρά. τὴν οὖν τῶν ἀνθρώπων <u>εὐδαιμονίαν</u> εἰδὼς
οὐδέποτε ἐν τῷ αὐτῷ τόπῳ μένουσαν, περὶ <u>ἀμφοτέρων ὁμοίως</u> λέξω.

	Πέρσαι -ῶν οἱ	Persians
	παντοῖος -α -ον	of all kinds
	ἄλλως πως	otherwise, in some other way
	σημαίνω ἐσήμηνα	I indicate, I point out
4	προβαίνω *fut* προβήσομαι	I proceed, I go on
	ἐς (= εἰς) τὸ πρόσω	forwards
	ἄστυ -εως τό	town, city
	ἐξηγέομαι	I describe
	γέγονε	have become
6	ἐπ' ἐμοῦ	in my time
	εὐδαιμονία -ας ἡ	prosperity, happiness
	ἀμφότεροι -αι -α	both
	ὁμοίως	in the same way

Gyges and Candaules

After introducing Croesus, king of Lydia from about 560 until 546 BC, Herodotus plunges further back five generations to Croesus' ancestor Gyges, telling how he seized the throne from Candaules, last of the previous dynasty. Croesus will in due course pay the penalty for the actions of Gyges. (Plato's story of the Magic Ring in Chapter 8 seems to refer to the same Gyges - and to make a similar point - though the details are very different. Both Herodotus and Plato have perhaps elaborated for their own purposes on historical tradition about the real Gyges.)

Κροῖσος ἦν Λυδὸς μὲν γένος,* τύραννος δὲ πάντων τῶν ἐθνῶν ἐντὸς τοῦ
Ἅλυος ποταμοῦ, ὃς ῥέων ἀπὸ μεσημβρίας ἐκρεῖ εἰς τὸν Εὔξεινον πόντον.
οὗτος ὁ Κροῖσος πρῶτος τῶν βαρβάρων περὶ ὧν ἡμεῖς ἴσμεν τοὺς μὲν
τῶν Ἑλλήνων κατεστρέψατο εἰς φόρου ἀπαγωγήν, τοὺς δὲ ἐποιήσατο
5 φίλους. πρὸ δὲ τῆς τοῦ Κροίσου ἀρχῆς πάντες οἱ Ἕλληνες ἐλεύθεροι
ἦσαν.

ἡ τῶν Λυδῶν ἀρχή, ὑπ' ἄλλων πρότερον ἐχομένη, εἰς τὸ τοῦ Κροίσου
γένος ὧδε ἦλθεν. οἱ Ἡρακλεῖδαι, τοῦ Ἡρακλέους ἔκγονοι ὄντες,
πεντακόσια ἔτη τῆς Λυδίας ἐβασίλευον, μέχρι τοῦ Κανδαύλου. οὗτος γὰρ
10 ὁ Κανδαύλης τὴν ἑαυτοῦ γυναῖκα μάλιστα φιλῶν ἐνόμιζε πολλῷ
καλλίστην πασῶν εἶναι. ἦν δὲ τῷ Κανδαύλῃ αἰχμοφόρος τις, Γύγης

* 'accusative of respect': *literally* with respect to his race/birth *i.e.* by ~

	Κροῖσος -ου ὁ	Croesus
	Λυδός -οῦ ὁ	Lydian (man of Lydia)
	τύραννος -ου ὁ	ruler (*the Greek word was originally borrowed from Lydian, to describe a distinctive type of ruler*)
1	ἔθνος -ους τό	tribe, nation
	ἐντός	*lit* within (+ *gen*) *here* on this (*i.e.* the western) side of
	Ἅλυς -υος ὁ	Halys
	ῥέω	I flow
	μεσημβρία -ας ἡ	south
2	ἐκρέω	I flow out
	Εὔξεινος	Euxine (*literally* hospitable, *probably as 'apotropaic euphemism' for a wild and hostile place in fact feared:* = *modern Black Sea*)
	πόντος -ου ὁ	sea (*word used for particular named seas*)
4	καταστρέφω κατεστρεψάμην	I subdue
	φόρος -ου ὁ	tribute, tax
	ἀπαγωγή -ῆς ἡ	bringing, payment
	ὧδε	in this way, in the following way (*adverb from* ὅδε)
	Ἡρακλεῖδαι -ων οἱ	Heraclidae (*lit* children of Heracles)
8	Ἡρακλῆς -έους ὁ	Heracles
	ἔκγονος -ου ὁ	descendant
	πεντακόσιοι -αι -α	500
	Λυδία -ας ἡ	Lydia
	βασιλεύω	I am king
9	μέχρι	until (+ *gen*)
	Κανδαύλης -ου ὁ	Candaules
	αἰχμοφόρος -ου ὁ	spear-carrier, bodyguard
	Γύγης -ου ὁ	Gyges

ὀνόματι. τούτῳ δὲ ὁ βασιλεὺς <u>ἐπέτρεπε</u> τὰ <u>σπουδαιότατα</u> τῶν πραγμάτων,
καὶ τὸ τῆς γυναικὸς <u>κάλλος</u> <u>ποτὲ</u> <u>ἐπήνεσεν</u>. οὐ δὲ πολλῷ ὕστερον (χρῆν
γὰρ τῷ Κανδαύλῃ γενέσθαι κακῶς) ἔλεξε πρὸς τὸν Γύγην τάδε· "ὦ
15 Γύγη, οὐ δοκεῖς πιστεύειν μοι περὶ τοῦ τῆς γυναικὸς κάλλους λέγοντι. τὰ
γὰρ <u>ὦτα</u> τοῖς ἀνθρώποις <u>ἀπιστότερά</u> ἐστι τῶν ὀφθαλμῶν. δεῖ οὖν σε ἰδεῖν
αὐτὴν <u>γυμνήν</u>." ὁ δὲ Γύγης ἐβόησεν, "ὦ δέσποτα, τίνα λόγον λέγεις,
κελεύων με τὴν <u>δέσποιναν</u> ἰδεῖν γυμνήν; ἅμα γὰρ τῷ <u>χιτῶνι</u> καὶ ἡ <u>αἰδὼς</u>
<u>ἐκδύεται</u>. ἐγὼ πιστεύω σοι περὶ τῆς γυναικὸς λέγοντι. <u>μηδαμῶς</u> κελεύσῃς
20 με ἄδικα πράσσειν."

ὁ μὲν οὖν Γύγης ταῦτα εἶπε, μάλιστα φοβούμενος. ὁ δὲ Κανδαύλης
ἀπεκρίνατο τάδε· "<u>θάρσει</u>, ὦ Γύγη· μήτ' ἐμὲ μήτε τὴν γυναῖκα φοβοῦ.
οὐ γὰρ λέγω ὡς πειρασόμενός σου. πάντα <u>μηχανήσομαι</u> ἵνα ἡ γύνη μὴ
μάθῃ ὑπό σου ὁρωμένη. δεῖ δέ σε ἐν τῷ ἡμετέρῳ <u>δωματίῳ</u> <u>ὄπισθε</u> τῆς
25 <u>ἀνοίκτου</u> θύρας μένειν. μετὰ δ' ἐμὲ εἰσελθόντα πάρεσται καὶ ἡ γύνη.
ἔστι δ' ἐγγὺς τῆς θύρας <u>θρόνος</u> τις. ἐπὶ δὲ τοῦτον τὰ <u>ἱμάτια</u> <u>καθ' ἓν</u>
<u>ἕκαστον</u> <u>ἐκδύουσα</u> θήσει. καὶ ἐξέσται σοι <u>καθ' ἡσυχίαν</u> <u>θεᾶσθαι</u>. τῆς δὲ
γυναικὸς <u>ἀποτρεπομένης</u> καὶ ἐπὶ τὴν <u>εὐνὴν</u> ἰούσης, δεῖ σε λάθρα
ἐξελθεῖν." ἐπεὶ οὖν ὁ Γύγης οὐχ οἷός τ' ἦν ἐκφυγεῖν, ἕτοιμος ἦν ταῦτα
30 πρᾶξαι. ὁ δὲ Κανδαύλης, ἐπεὶ φαίνετο <u>καιρὸς</u> εἶναι, ἤγαγε τὸν Γύγην εἰς

	ἐπιτρέπω	I entrust something (*acc*) to someone (*dat*)
	σπουδαῖος -α -ον	serious
	πράγματα -ων τά	affairs
	κάλλος -ους τό	beauty
13	ποτέ	once
	ἐπαινέω ἐπήνεσα	I praise
	ὦτα -ων τα	ears
	ἄπιστος -ον	untrustworthy
	γυμνός -ή -όν	naked
18	δέσποινα -ης ἡ	mistress
	χιτών -ῶνος ὁ	dress
	αἰδώς -οῦς ἡ	shame, modesty
	ἐκδύω	I take off
	μηδαμῶς	in no way
22	θαρσέω	I take heart, I cheer up
	μηχανάομαι	I arrange, I contrive
	δωμάτιον -ου τό	bedroom
	ὄπισθε	behind (+ *gen*)
	ἄνοικτος -ον	open
26	θρόνος -ου ὁ	chair
	ἱμάτιον -ου τό	garment
	καθ' ἓν ἕκαστον	one by one
	ἐκδύνω	I take off
	θήσω	(*irreg fut*) I shall place
27	καθ' ἡσυχίαν	at leisure
	θεάομαι	I watch
	ἀποτρέπομαι	I turn away
	εὐνή -ῆς ἡ	bed
	καιρός -οῦ ὁ	right time

τὸ δωμάτιον. καὶ δι' ὀλίγου ἐπανῆλθεν ὁ βασιλεύς, καὶ μετ' αὐτὸν ἡ γυνή.
καὶ ὁ Γύγης ἐθεᾶτο αὐτὴν εἰσελθοῦσαν καὶ ἐκδύνουσαν. ἐπεὶ δὲ κατὰ
νώτου ἦν τῆς γυναικὸς ἐπὶ τὴν εὐνὴν ἰούσης, εὐθὺς ἐξῆλθεν· ἡ δὲ εἶδεν
αὐτὸν ἐξιόντα.

35 πρῶτον μὲν οὖν ἡ γυνὴ οὐδὲν εἶπε, καίπερ γνοῦσα τὸν Κανδαύλην τοῦ
ἔργου αἴτιον ὄντα. ἐπεὶ δὲ ἡμέρα ἐγένετο, τοὺς πιστοτάτους τῶν δούλων
μεταπεμψαμένη, ἐκάλεσε τὸν Γύγην. ὁ δὲ εὐθὺς ἦλθε κληθείς, οὐδὲν
κακὸν ὑποπτεύων. ἐπειδὴ μέντοι ἀφίκετο, ἡ γυνὴ εἶπε τάδε· "νῦν δυοῖν
ὁδῶν παρουσῶν παρέχω σοι αἵρεσιν. ἢ γὰρ τὸν Κανδαύλην ἀποκτείνας
40 ἐμέ τε καὶ τὴν τῆς Λυδίας ἀρχὴν ἔχε, ἢ δεῖ σε ἀποθανεῖν. οὕτως γὰρ
οὐδέποτε αὖθις ὄψῃ τὰ ἀπόρρητα, τῷ Κανδαύλῃ ἄγαν πειθόμενος. δεῖ οὖν
ἕνα ἀποθανεῖν, ἢ ἐκεῖνον τὸν ταῦτα μηχανησάμενον ἢ σὲ τὸν ἐμὲ
γυμνὴν ἰδόντα καὶ παρὰ νόμον ποιήσαντα." ὁ δὲ Γύγης πρῶτον μὲν
ἐθαύμασε τὰ λεγόμενα, ἔπειτα δ' ᾔτησε τὴν γυναῖκα μὴ ἀναγκάσαι
45 τοιαύτην αἵρεσιν. οὐδαμῶς μέντοι πείσας αὐτὴν ἔγνω ἢ τὸν Κανδαύλην
ἀποθανούμενον ἢ αὐτός· καὶ εἵλετο περιεῖναι. τὴν οὖν γυναῖκα ἠρώτησε
τάδε· "ἐπεὶ ἀναγκάζεις με τὸν δεσπότην ἀποκτεῖναι, εἰπέ μοι τίνι τρόπῳ
τοῦτο ποιήσω". ἡ δὲ ἀπεκρίνατο, "ἐν τῷ αὐτῷ τόπῳ ἔσται καὶ τοῦτο τὸ
ἔργον· δεῖ γάρ σε ἀποκτεῖναι αὐτὸν καθεύδοντα".

50 ἐπεὶ οὖν ταύτην τὴν βουλὴν παρεσκεύασαν, νυκτὸς γενομένης ὁ Γύγης
(οὐ γὰρ ἐξῆν αὐτῷ ἀποφυγεῖν) τῇ γυναικὶ εἰς τὸ δωμάτιον ἕσπετο. καὶ
ἐκείνη, ἐγχειρίδιον παρέχουσα, ἔκρυψεν αὐτὸν ὄπισθε τῆς αὐτῆς θύρας.
καὶ μετὰ ταῦτα τὸν Κανδαύλην καθεύδοντα ἀποκτείνας ἔσχε καὶ τὴν
γυναῖκα καὶ τὴν τῆς Λυδίας ἀρχήν.

55 πολλοὶ μὲν οὖν τῶν Λυδῶν, ὀργισθέντες διὰ τὸν τοῦ Κανδαύλου θάνατον,
ἐν ὅπλοις ἦσαν· ἄλλοι δὲ τὸν Γύγην ἐτίμων. τέλος δ' ἐπὶ τούτοις

	ἐπανέρχομαι ἐπανῆλθον	I return
	θεάομαι	I watch
	ἐκδύνω	I undress
	κατά	(+ gen) (here) behind
33	νῶτον -ου τό	back
	εὐνή -ῆς ἡ	bed
	μεταπέμπομαι μετεπεμψάμην	I send for
	ὑποπτεύω	I suspect
	αἵρεσις -εως ἡ	choice
41	ἀπόρρητος -ον	forbidden
	ἄγαν	too much, excessively
	μηχανάομαι ἐμηχανησάμην	I arrange, I contrive
	γυμνός -ή -όν	naked
	οὐδαμῶς	in no way
46	αἱρέομαι εἱλόμην	I choose
	περίειμι	I survive
	τρόπος -ου ὁ	way, method
	δωμάτιον -ου τό	bedroom
	ἐγχειρίδιον -ου τό	dagger
52	ὄπισθε	behind (+ gen)
	ἐπὶ τούτοις	on these terms

ὡμολόγησαν· τῷ ἐν Δελφοῖς χρηστηρίῳ χρήσασθαι, καὶ τοῖς τοῦ θεοῦ
λόγοις πείθεσθαι. καὶ ὁ θεὸς τόν Γύγην εἵλετο· οὕτως οὖν τῆς Λυδίας
ἐβασίλευσεν ὁ Γύγης. πρὸς δὲ τούτοις εἶπεν ἡ Πυθία ὅτι τίσις ἔσται τοῖς
60 Ἡρακλείδαις μετὰ πέντε γενεάς. τούτου μέντοι τοῦ λόγου οἵ τε Λυδοὶ καὶ
οἱ βασιλῆς ὠλιγώρουν, ἕως δὴ ἐτελέσθη.

	ὁμολογέω ὡμηλόγησα	I come to an agreement
	Δελφοί -ῶν οἱ	Delphi
	χρηστήριον -ου τό	oracle
	χράομαι ἐχρησάμην	(of an oracle) I consult (+ dat)
58	αἱρέομαι εἱλόμην	I choose
	βασιλεύω ἐβασίλευσα	(in aorist here) I become king
	πρός	(+ dat) in addition to
	Πυθία -ας ἡ	the Pythia (priestess of Apollo at Delphi)
	τίσις -εως ἡ	vengeance, retribution
60	γενεά -ᾶς ἡ	generation
	ὀλιγωρέω	I ignore, I take no notice of (+ gen)
	τελέω aor pass ἐτελέσθην	I fulfil

Exercise 11.17

Solon and Croesus

This passage sums up many of Herodotus' leading themes: the contrast between the Athenian wise man and legislator Solon (about 640-560 BC) and the wealthy eastern despot Croesus; the unpredictability of fortune. The choice of ways of life is also a traditional Greek theme, already important in Homer: the Athenian Tellus (whose life Solon considers enviable) represents a resolution of the stark choice offered to Achilles (hero of the Iliad) between a short glorious life and a long inglorious one. But although the story of the meeting of Solon and Croesus is rich in symbolic meaning, it is unlikely to be historical: Solon probably did live just into the reign of Croesus, but other evidence puts his travels earlier in his career. Solon perhaps acts in this story as the voice of Herodotus.

ὁ δὲ Κροῖσος, βασιλεὺς ὢν τῶν Λυδῶν, πόλεων πλείστων ἐκράτησεν, ὧν
αἱ μὲν τῶν Ἑλλήνων, αἱ δὲ τῶν βαρβάρων ἦσαν. πλουσιώτατος οὖν
ἐγένετο ὁ Κροῖσος. καὶ πολλοὶ πρὸς τὰς Σάρδεις, τὴν πόλιν αὐτοῦ,
ἀφίκοντο. ἐν δὲ τούτοις ἦσαν σοφισταὶ ἄλλοι τε ἐκ τῆς Ἑλλάδος καὶ
5 δὴ ὁ Σόλων. οὗτος δὲ νομοθέτης τῶν Ἀθηναίων ἦν. βουλόμενοι γὰρ οἱ
Ἀθηναῖοι νόμους νέους ἔχειν, ἐκέλευσαν τὸν Σόλωνα νόμους ἑαυτοῖς
ποιῆσαι. τοῦτο οὖν πράξας ὁ Σόλων ἀπεδήμησε δέκα ἔτη, ἵνα οἵ τε
Ἀθηναῖοι χρῶνται τῇ πολιτείᾳ τῇ νέᾳ, καὶ μὴ αὐτὸς ἀναγκάσθη

	Κροῖσος -ου ὁ	Croesus
	Λυδοί -ῶν οἱ	Lydians (in modern western Turkey)
	κρατέω ἐκράτησα	I gain control of (+ gen)
	Σάρδεις -εων αἱ	Sardis (capital of Lydia)
4	σοφιστής -οῦ ὁ	(here) wise man
	Ἑλλάς -άδος ἡ	Greece
	Σόλων -ωνος ὁ	Solon
	νομοθέτης -ου ὁ	lawgiver
	ἀποδημέω ἀπεδήμησα	I go abroad, I am abroad
8	πολιτεία -ας ἡ	constitution

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λῦσαί τινα τῶν νόμων οὓς ἔθηκεν. οἱ γὰρ Ἀθηναῖοι ὑπέσχοντο τούτους
10 τοὺς νόμους δέκα ἔτη φυλάξειν τοῦ Σόλωνος ἀπόντος. ὁ οὖν Σόλων,
πρόφασιν ἔχων τὴν θεωρίαν, ἐξέπλευσε καὶ εἴς τε τὴν Αἴγυπτον ὡς
τὸν βασιλέα τὸν Ἄμασιν καὶ δὴ καὶ εἰς τὴν Λυδίαν ὡς τὸν Κροῖσον
ἀφίκετο.

ἀφικόμενος δὲ ὁ Σόλων εἰς τὰς Σάρδεις ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ
15 τοῦ Κροίσου. τῇ οὖν τρίτῃ ἢ τετάρτῃ ἡμέρᾳ οἱ δοῦλοι ὑπὸ τοῦ βασιλέως
κελευσθέντες περιήγαγον τὸν Σόλωνα περὶ τὸν τοῦ βασιλέως θησαυρὸν
καὶ ἔφηναν πάντα ὄλβια ὄντα.

ἔπειτα δὲ τὸν Σόλωνα πάντα ἰδόντα ἠρώτησεν ὁ Κροῖσος τάδε· "ὦ ξένε
Ἀθηναῖε, πολλὰ ἀκούων περὶ τῆς τε σοφίας τῆς σῆς καὶ τῆς θεωρίας νῦν
20 βούλομαι ἐρωτῆσαι εἴ τινα εἶδες πάντων ὀλβιώτατον." ὁ γὰρ βασιλεὺς
ἐνόμιζεν ὀλβιώτατος εἶναι, καὶ διὰ ταῦτα ἠρώτησεν. ὁ μέντοι Σόλων
οὐδαμῶς ἐθώπευσε τὸν Κροῖσον ἀλλὰ τὸ ἀληθὲς ἔλεξεν· "ὦ βασιλεῦ,
Ἀθηναῖόν τινα Τέλλον ὀνόματι ὀλβιώτατον κρίνω."

ὁ δὲ Κροῖσος θαυμάσας τοὺς λόγους, "διὰ τί," ἔφη, "κρίνεις τὸν Τέλλον
25 ὀλβιώτατον εἶναι;" ὁ δὲ Σόλων ἀπεκρίνατο, "διότι ἡ πόλις αὐτοῦ καλῶς
εἶχεν. ἦσαν δ' αὐτῷ υἱοὶ καλοὶ καὶ ἀγαθοί, καὶ υἱοὶ τοῖς υἱοῖς αὐτοῖς·
καὶ πάντες περιεγένοντο. πλοῦτον δὲ ἱκανὸν εἶχε, ὥς γε ἡμεῖς κρίνομεν.
καὶ τὸ τοῦ βίου τέλος λαμπρότατον ἦν. μάχης γὰρ τοῖς Ἀθηναίοις
γενομένης πρὸς τοὺς Μεγαρέας, ὁ Τέλλος πολλοὺς τῶν πολεμίων τρέψας
30 κάλλιστα ἀπέθανεν. καὶ οἱ Ἀθηναῖοι δημοσίᾳ ἔθαψαν αὐτὸν ἐν τῷ τόπῳ
οὗ ἔπεσεν, καὶ ἐτίμησαν μεγάλως."

	ἔθηκα	(irreg aor) (here) I put in place
	πρόφασις -εως ἡ	pretext, excuse
	θεωρία -ας ἡ	sight-seeing
	Αἴγυπτος -ου ἡ	Egypt
11	ὡς	(+ acc) to (a person)
	Ἄμασις -εως ὁ	Amasis
	καὶ δὴ καί	and what is more
	Λυδία -ας ἡ	Lydia
	ξενίζω	I entertain
14	βασίλεια -ων τά	palace
	θησαυρός -οῦ ὁ	treasury
	ὄλβιος -α -ον	prosperous/happy
	οὐδαμῶς	in no way
	θωπεύω ἐθώπευσα	I flatter
23	Τέλλος -ου ὁ	Tellus
	κρίνω	I judge
	ἔχω	(+ adv) I am
	περιγίγνομαι περιεγενόμην	I survive
	πλοῦτος -ου ὁ	wealth
28	τέλος -ους τό	(as noun) end
	λαμπρός -ά -όν	distinguished
	Μεγαρεῖς -έων οἱ	Megarians (Megara borders Attica to the west)
	τρέπω ἔτρεψα	(here) I rout
	δημοσίᾳ	publicly

ἐπεὶ δὲ ὁ Σόλων τὰ περὶ τοῦ Τέλλου εἶπεν, ὁ Κροῖσος ἠρώτησε τίνα
δεύτερον μετὰ τοῦτον κρίνει· ἤλπιζε γὰρ ἀθλόν γε δεύτερον δέξεσθαι.
ὁ μέντοι Σόλων εἶπεν, "ὦ βασιλεῦ, ὅ τε Κλέοβις καὶ ὁ Βίτων δεύτεροι ἐν
35 ὄλβῳ εἰσίν, ὡς ἐγώ γε κρίνω. οὗτοι γὰρ Ἀργεῖοι ὄντες βίον ἱκανὸν εἶχον
καὶ μεγάλην ῥώμην σώματος, περὶ οὗ ὅδε ὁ λόγος λέγεται. ἑορτή ποτε
τῆς Ἥρας ἦν τοῖς Ἀργείοις, καὶ ἔδει τὴν τῶν παίδων μητέρα πρὸς τὸ
ἱερὸν ἐν ἁμάξῃ κομίζεσθαι· ἱέρεια γὰρ ἦν. οἱ μέντοι βόες ἐν τοῖς ἀγροῖς
ἀπόντες οὐκ εἰς καιρὸν παρῆσαν. οἱ οὖν παῖδες αὐτοὶ ὑπὸ τὸ ζυγὸν
40 εἵλκυσαν τὴν ἄμαξαν. καὶ ἐν τῇ ἁμάξῃ ἦν ἡ μήτηρ.

"στάδια δὲ πέντε καὶ τεσσαράκοντα τὴν ἄμαξαν ἑλκύσαντες εἰς τὸ
ἱερὸν ἀφίκοντο. καὶ τοῖς παισὶ τοῦτο ποιήσασιν καὶ ὑπὸ πάντων
ὀφθεῖσι, τὸ τοῦ βίου τέλος ἄριστον ἐγένετο. καὶ οὕτως ἔφηναν οἱ θεοὶ
ὅτι ὁ θάνατος ἀμείνων ἐστὶν ἀνθρώπῳ ἢ ὁ βίος. οἱ γὰρ Ἀργεῖοι οἱ
45 παρόντες ἐπῄνεσαν τὴν τῶν νεανιῶν ῥώμην, καὶ αἱ Ἀργεῖαι αἱ παροῦσαι
τὴν μητέρα αὐτῶν διότι τοιούτους υἱοὺς ἔχει. ἡ δὲ μήτηρ, ἡδομένη τῷ τε
ἔργῳ καὶ τοῖς λόγοις, πρὸς τὸ τῆς Ἥρας ἄγαλμα προσελθοῦσα ἤτησε τὴν
θεὰν τοῖς παισὶ παρέχειν τὸ κάλλιστον δῶρον. ὁ οὖν Κλέοβις καὶ ὁ
Βίτων, θύσαντές τε καὶ φαγόντες, ἐν τῷ ἱερῷ κατεκοίμησαν καὶ οὐκέτι
50 ἀνέστησαν, ἀλλὰ τοῦτο τὸ τοῦ βίου τέλος εἶχον. καὶ οἱ Ἀργεῖοι
ἀγάλματα αὐτῶν ποιησάμενοι ἵδρυσαν ἐν τοῖς Δελφοῖς ὡς ἀνδρῶν
ἀγαθῶν γενομένων."

	κρίνω	I judge
	Κλέοβις ὁ	Cleobis
	Βίτων ὁ	Biton
	ὄλβος -ου ὁ	prosperity/happiness
35	Ἀργεῖοι -ων οἱ	Argives
	βίος -ου ὁ	(*here*) livelihood
	ῥώμη -ης ἡ	strength
	ἑορτή -ῆς ἡ	festival
	ποτε	once
37	Ἥρα -ας ἡ	Hera (*goddess, wife of Zeus*)
	ἅμαξα -ης ἡ	wagon
	κομίζω	I bring, I transport
	ἱέρεια -ας ἡ	priestess
	βόες -ῶν οἱ	oxen
39	εἰς καιρόν	in time
	ὑπό	(+ *acc*) going under
	ζυγόν -οῦ τό	yoke
	ἕλκω εἵλκυσα	I drag
	στάδιον -ου τό	stade (*about 180 metres*)
41	τεσσαράκοντα	forty
	τέλος -ους τό	(*as noun*) end
	ἐπαινέω ἐπήνεσα	I praise
	ἥδομαι	I am pleased (by, + *dat*)
	ἄγαλμα -ατος τό	statue
49	κατακοιμάω κατεκοίμησα	I lie down to sleep
	ἀνέστην	(*irreg aor*) I stood up, I got up
	ἱδρύω ἵδρυσα	I set up, I dedicate
	Δελφοί -ῶν οἱ	Delphi

ὁ οὖν Σόλων τὸ δεύτερον τῆς <u>εὐτυχίας</u> ἆθλον τούτοις <u>ἔνειμεν</u>. ὁ δὲ
Κροῖσος μάλιστα ὀργιζόμενος εἶπεν, "ὦ ξένε Ἀθηναῖε, οὕτως <u>καταφρονεῖς</u>
55 τοῦ ἐμοῦ <u>ὄλβου</u> ὥστε <u>κρίνεις</u> με οὐδαμῶς ἀμείνονα τούτων τῶν <u>ἰδιωτῶν</u>
καὶ <u>οὐτιδανῶν</u>;" ὁ δὲ Σόλων εἶπεν, "ὦ Κροῖσε, οἶδα τοὺς θεοὺς <u>φθονερούς</u>
τε καὶ <u>ταραχώδεις</u> ὄντας, καὶ ἐρωτᾷς με περὶ τῶν <u>ἀνθρωπίνων</u>
<u>πραγμάτων</u>. ἐν γὰρ τῷ μακρῷ τοῦ βίου χρόνῳ δεῖ ἰδεῖν τε καὶ παθεῖν
πολλὰ κακά. τὸν δὲ τοῦ βίου <u>ὅρον</u> <u>ἑβδομήκοντα</u> ἔτη νομίζω εἶναι. καὶ ἐν
60 τούτοις τοῖς ἔτεσιν ἔνεισιν ἡμέραι πλείονες ἢ <u>δισμύριοι</u> καὶ
<u>πεντακισχίλιοι</u>. καὶ πασῶν τούτων τῶν ἡμέρων, ἡ μὲν οὐδὲν <u>ὅμοιον</u> τῇ
δὲ προσάγει. οὕτως οὖν, ὦ Κροῖσε, ὁ ἄνθρωπος <u>συμφορά</u> ἐστιν.

"σὺ δὲ φαίνῃ μοι πλουσιώτατος εἶναι καὶ βασιλεὺς πολλῶν ἀνθρώπων.
τοῦτο μέντοι ὃ ἐρωτᾷς <u>οὔπω</u> οἷός τ᾽ εἰμὶ λέγειν, οὔπω ἀκούσας σε
65 καλῶς <u>τελευτήσαντα</u> τὸν βίον. ὁ γὰρ πλούσιος οὐκ ἔστιν εὐτυχέστερος
τοῦ <u>ἱκανὸν</u> ἔχοντος εἰ μὴ τὴν τύχην ἔχει καὶ καλῶς τελευτᾷ τὸν βίον.
δεῖ γὰρ παντὸς <u>πράγματος</u> τὸ <u>τέλος</u> <u>σκοπεῖν</u>, πῶς <u>ἀποβήσεται</u>. πολλοῖς γὰρ
ἀνθρώποις ὁ θεὸς πρῶτον μὲν ὄλβον ἔφηνεν, ἔπειτα δὲ <u>παντελῶς</u>
διέφθειρεν."

70 ὁ δὲ Κροῖσος οὔπω <u>ἥδετο</u> τοῖς τοῦ Σόλωνος λόγοις. ἐνόμιζε γὰρ αὐτὸν
μῶρον εἶναι, περὶ τοῦ τέλους παντὸς πράγματος ἀεὶ λέγοντα, καὶ τῶν
παρόντων ἀγαθῶν <u>ἀμελοῦντα</u>. καὶ ἀπέπεμψεν ὁ βασιλεὺς τὸν Σόλωνα.

	εὐτυχία -ας ἡ	good fortune
	νέμω ἔνειμα	I allocate
	καταφρονέω	I despise (+ *gen*)
	ὄλβος -ου ὁ	prosperity/happiness
55	κρίνω	I judge
	οὐδαμῶς	in no way
	ἰδιώτης -ου ὁ	private citizen
	οὐτιδανός -οῦ ὁ	nonentity, insignificant person
	φθονερός -ά -όν	jealous
57	ταραχώδης -ες	trouble-causing
	ἀνθρώπινος -η -ον	human
	πρᾶγμα -ατος τό	affair
	ὅρος -ου ὁ	limit, boundary
	ἑβδομήκοντα	seventy
60	δισμύριοι -αι -α	20,000
	πεντακισχίλιοι -αι -α	5,000
	ὅμοιος -α -ον	similar, of the same sort
	συμφορά -ᾶς ἡ	(*here*) chance
	οὔπω	not yet
65	τελευτάω ἐτελεύτησα	I end, I complete
	ἱκανός -ή -όν	enough, sufficient
	πρᾶγμα -ατος τό	thing, affair
	τέλος -ους τό	(*as noun*) end
	σκοπέω	I look at
67	ἀποβαίνω *fut* ἀποβήσομαι	(*of events*) turn out
	παντελῶς	entirely
	ἥδομαι	I am pleased (by, + *dat*)
	ἀμελέω	I do not care about (+ *gen*)

Exercise 11.18

Croesus and Adrastus

The downfall of Croesus now begins. Many motifs echo myth, and tragic drama: the ominous dream, and the way (as we saw in the story of Acrisius and Perseus in Chapter 9) the steps taken to avert a prophesied disaster are the very things that bring it about. The ominously named Adrastus (meaning 'that cannot be run away from') is a figure familiar in a world before legal systems: a killer who goes into voluntary exile, then throws himself on the mercy of a powerful man in another country as a suppliant seeking protection and sanctuary. The grim scene at the end echoes the close of many tragic plays, where a procession comes on stage bringing a body home.

τοῦ δὲ Σόλωνος ἀπελθόντος, οὐ πολλῷ ὕστερον <u>νέμεσις</u> μεγάλη ἐκ τῶν
θεῶν ἔλαβε τὸν Κροῖσον διότι (ὡς φαίνεται) ἐνόμιζεν <u>ὀλβιώτατος</u> εἶναι
πάντων ἀνθρώπων. τῷ γὰρ Κροίσῳ καθεύδοντι ἦλθεν <u>ὄνειρος</u> ὃς ἔφηνε
τὸ ἀληθὲς τῶν κακῶν τῶν μελλόντων γενήσεσθαι περὶ τοῦ υἱοῦ. ἦσαν δὲ
5   τῷ Κροίσῳ δύο παῖδες ὧν ὁ μὲν <u>κωφὸς</u> ἦν, ὁ δὲ <u>μακρῷ</u> πρῶτος τῶν τότε.
τὸ δ' ὄνομα τούτῳ Ἄτυς. περὶ δὲ τοῦ Ἄτυος τούτου <u>ἐσήμαινεν</u> ὁ ὄνειρος
τῷ Κροίσῳ, ὅτι ἀποθανεῖται <u>αἰχμῇ σιδήρου</u> βληθείς. ὁ οὖν Κροῖσος ἐπεὶ
ἡμέρα ἐγένετο μάλιστα ἐφοβεῖτο διὰ τὸν ὄνειρον καὶ <u>ἐφρόντιζεν</u> πῶς
ἄριστα φεύξεται τὴν συμφοράν. ηὗρε δὲ γυναῖκα τῷ νεανίᾳ καὶ ἐπεὶ
10   <u>ἔγημε</u> ταύτην οὐκέτι <u>εἴασεν</u> αὐτὸν τῆς τῶν <u>Λυδῶν</u> στρατιᾶς <u>στρατηγεῖν</u>.
πρότερον γὰρ ὁ Ἄτυς στρατηγὸς ἀεὶ ἦν καὶ καλὰ ἔργα ἔπρασσεν.
ἔπειτα δὲ ὁ Κροῖσος <u>ἐξεκόμισε</u> πάντα τὰ <u>δοράτια</u> καὶ ἄλλα ὅπλα, ἃ ἐν
τοῖς τῶν <u>βασιλείων</u> τείχεσι <u>κρεμαστὰ</u> ἦν, καὶ ἐν <u>θαλάμῳ</u> τινὶ <u>ἔθηκε</u>, <u>μή</u>
τι τῶν κρεμαστῶν τῷ παιδὶ <u>ἐμπέσῃ</u>.

	νέμεσις -εως ἡ	retribution
	ὄλβιος -α -ον	happy/prosperous
	ὄνειρος -ου ὁ	dream
	κωφός -ή -όν	deaf and dumb
5	μακρῷ	by far
	Ἄτυς -υος ὁ	Atys
	σημαίνω ἐσήμηνα	I indicate, I signal
	αἰχμή -ῆς ἡ	spear-point
	σίδηρος -ου ὁ	iron
8	φροντίζω	I consider
	γαμέω ἔγημα	I marry
	ἐάω εἴασα	I allow
	Λυδοί -ῶν οἱ	Lydians
	στρατηγέω	I am general, I am commander (of, + *gen*)
12	ἐκκομίζω ἐξεκόμισα	I take out
	δοράτιον -ου τό	spear
	βασίλεια -ων τά	palace
	κρεμαστός -ή -όν	hung up
	θάλαμος -ου ὁ	store-room
13	ἔθηκα	(*irreg aor*) I placed, I put
	μή	(*here*) in case, for fear that
	ἐμπίπτω ἐνέπεσον	I fall on (+ *dat*)

15 μετὰ δὲ τὸν τοῦ παιδὸς γάμον ἀφίκετο εἰς τὰς Σάρδεις ἀνήρ τις συμφορᾷ
ἐχόμενος καὶ οὐ καθαρὸς τὰς χεῖρας. οὗτος δὲ Φρὺξ ἦν, καὶ τοῦ
βασιλικοῦ γένους. εἰσελθὼν δ' εἰς τὴν τοῦ Κροίσου οἰκίαν ᾔτησε τὸν
βασιλέα καθαίρειν αὐτὸν κατὰ τὸν νόμον. καὶ ὁ Κροῖσος ἐκάθηρεν
αὐτόν. ἐπεὶ δὲ ταῦτα ἔπραξεν, ἠρώτησεν ὁ Κροῖσος τάδε· "ὦ ξένε, τίς ὢν
20 καὶ πόθεν ἐλθὼν ἱκέτης μοι ἐγένου; τίνα ἀπέκτεινας;" ὁ δ' ἀνὴρ
ἀπεκρίνατο, "ὦ βασιλεῦ, τοῦ Γορδίου τοῦ Μίδου παῖς ὢν ὀνομάζομαι
Ἄδραστος, καὶ τὸν ἀδελφὸν ἄκων ἀποκτείνας ἐνθάδε πάρειμι, ὑπὸ τοῦ
πατρὸς ἐκβληθεὶς καὶ οὐδὲν ἔχων." ὁ δὲ Κροῖσος ἀπεκρίνατο τάδε· "τὸ
σὸν γένος οἶδα, καὶ ἐν φίλοις εἶ. οὐδαμῶς οὖν ἀπορήσεις ἐν τῇ ἐμῇ
25 οἰκίᾳ μένων· πάντα γὰρ παρέξω σοι. συμφορὰν δὲ δεινὴν παθόντα χρή σε
φέρειν ὡς κουφότατα." καὶ ὁ Ἄδραστος ἐν τῇ τοῦ Κροίσου οἰκίᾳ ἔμενεν.

περὶ δὲ τοῦ αὐτοῦ χρόνου ἐν τῷ Ὀλύμπῳ ὄρει τῷ τῆς Μυσίας ἐγένετο
μέγα χρῆμα ὑός. οὗτος δὲ πολλάκις κατὰ τοῦ ὄρους καταβαίνων τοὺς
30 τῶν Μυσῶν ἀγροὺς διέφθειρεν. πολλάκις καὶ δὴ οἱ Μυσοὶ ἐπὶ τὸν ὗν
ἐξῆλθον· ἀλλ' ἐποίουν μὲν οὐδὲν κακόν, ἔπασχον δὲ πρὸς αὐτοῦ.
τέλος δ' ἄγγελοι τῶν Μυσῶν πρὸς τὸν Κροῖσον ἀφικόμενοι εἶπον τάδε·
"ὦ βασιλεῦ, ὗς χρῆμα μέγιστον ἐν τῇ ἡμετέρᾳ χώρᾳ ἀναφηνάμενον τὰ
τῶν ἀνθρώπων ἔργα διαφθείρει. τοῦτο δὲ βουλόμενοι ἑλεῖν οὐδαμῶς
35 οἷοί τ' ἐσμέν. νῦν οὖν αἰτοῦμέν σε τόν τε υἱὸν καὶ νεανίας ἐξαιρέτους
συμπέμψαι ἡμῖν, ἵνα ἐξέλωμεν τὸν ὗν ἐκ τῆς χώρας." οἱ μὲν οὖν

	γάμος -ου ὁ	marriage
	Σάρδεις -εων αἱ	Sardis (*capital of Lydia*)
	καθαρός -ά -όν	clean (*here followed by 'accusative of part affected'*)
	Φρύξ Φρυγός ὁ	Phrygian (*Phrygia is north-east of Lydia*)
17	βασιλικός -ή -όν	royal
	καθαίρω ἐκάθηρα	I purify
	ἱκέτης -ου ὁ	suppliant
	Γορδίας -ου ὁ	Gordias
	Μίδας -ου ὁ	Midas
21	ὀνομάζω	I call, I name
	Ἄδραστος -ου ὁ	Adrastus
	ἀδελφός -οῦ ὁ	brother
	ἄκων -ουσα -ον (ἀκοντ-)	unwillingly, unintentionally
	οὐδαμῶς	in no way
24	ἀπορέω *fut* ἀπορήσω	(*here*) I am in need
	κοῦφος -η -ον	light
	Ὄλυμπος -ου ὁ	Olympus
	Μυσία -ας ἡ	Mysia (*north-west of Lydia, west of Phrygia*)
	χρῆμα -ατος τό	thing
29	ὗς ὑός ὁ	boar (*idiom* a big thing of a boar = a very big boar)
	Μυσοί -ῶν οἱ	Mysians
	πρός	(+ *gen*) from, at the hands of
	ἀναφαίνομαι ἀνεφηνάμην	I appear
	ἐξαίρετος -ον	chosen
36	συμπέμπω συνέπεμψα	I send X (*acc*) with Y (*dat*)
	ἐξαιρέω ἐξεῖλον	I remove, I get rid of

ἄγγελοι ταῦτα εἶπον, ὁ δὲ Κροῖσος τοὺς τοῦ ὀνείρου λόγους
μνημονεύων ἀπεκρίνατο τάδε· "περὶ τοῦ παιδὸς τοῦ ἐμοῦ μήκετι λέγετε.
οὐ γὰρ ἐθέλω συμπέμψαι αὐτὸν ὑμῖν. νεόγαμος γάρ ἐστι καὶ
40 ταῦτα νῦν μέλει αὐτῷ. ἄνδρας μέντοι ἐξαιρέτους τῶν Λυδῶν καὶ πᾶν τὸ
κυνηγέσιον συμπέμψω, καὶ κελεύσω τοὺς ἰόντας ὡς προθυμότατα
συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρας."

ταῦτα ἀπεκρίνατο ὁ Κροῖσος, καὶ οἱ Μυσοὶ ἠρέσκοντο τοῖς λόγοις. ὁ δὲ
τοῦ Κροίσου υἱὸς νῦν εἰσῆλθεν, ἀκούσας πάντα τὰ λεχθέντα. ἐπεὶ
45 οὖν ὁ Κροῖσος οὐκ ἤθελε πέμψαι αὐτὸν ὡς τοῖς Μυσοῖς βοηθήσοντα,
ὁ Ἄτυς εἶπε τάδε· "ὦ πάτερ, πρότερον μὲν κάλλιστόν τε καὶ
γενναιότατον ἦν μοι εἰς πόλεμον καὶ εἰς ἄγραν ἰόντα δόξαν κτᾶσθαι.
νῦν δὲ κωλύεις με πάντων τούτων, καίπερ ἰδών με οὔτε φοβούμενον οὔτ'
ἀθυμοῦντα. ποῖος μέν τις τοῖς πολίταις φανοῦμαι, ποῖος δέ τις τῇ
50 γυναικί; ἐμὲ οὖν ἢ ἔασον εἰς τὴν ἄγραν ἰέναι, ἢ πεῖσον διὰ τί ἄμεινόν
ἐστι τοῦτο οὕτω ποιούμενον."

ὁ δὲ Κροῖσος ἀπεκρίνατο τάδε· "ὦ παῖ, οὔτε δειλίαν σοι οὔτ' ἄλλο τι
κακὸν ἰδῶν τοῦτο ποιῶ, ἀλλ' ὄνειρος ἐν τῷ ὕπνῳ ἔφη σε ὀλιγοχρόνιον
ἔσεσθαι· αἰχμῇ γὰρ σιδήρου σε ἀποθανεῖσθαι. κατὰ οὖν ταῦτα τὰ
55 ἀγγελθέντα ηὗρόν τε γυναῖκά σοι καὶ οὐκέτι εἰς κίνδυνόν σε πέμπω,
ἀλλὰ φυλάσσω σε, ἐλπίζων ἐπί γε τοῦ ἐμοῦ βίου ἀπὸ θανάτου σε
ἀποκλέψειν. εἰς μόνος υἱός μοι εἶ· τὸν γὰρ ἕτερον κωφὸν ὄντα οὐκ εἶναί
μοι νομίζω." ὁ δὲ νεανίας ἀπεκρίνατο, "συγγνώμη μὲν ὦ πάτερ ἐστί σοι,

	ὄνειρος -ου ὁ	dream
	μνημονεύω	I remember
	μήκετι	no longer, no more
	συμπέμπω συνέπεμψα	I send X (acc) with Y (dat)
39	νεόγαμος -ον	newly married
	μέλω	I am a concern
	ἐξαίρετος -ον	chosen
	κυνηγέσιον -ου τό	hunting pack
	πρόθυμος -ον	eager
42	συνεξαιρέω συνεξεῖλον	I join in removing
	θηρίον -ου τό	beast
	ἀρέσκομαι	I am satisfied (with, + dat)
	γενναῖος -α -ον	noble
	ἄγρα -ας ἡ	hunt
47	δόξα -ης ἡ	glory
	ἀθυμέω	I am disheartened
	ἐάω εἴασα	I allow
	δειλία -ας ἡ	cowardice
	ὀλιγοχρόνιος -ον	short-lived
54	αἰχμή -ῆς ἡ	spear-point
	σίδηρος -ου ὁ	iron
	ἐπί	(+ gen) in the time of
	ἕτερος -α -ον	the other
	κωφός -ή -όν	dumb, unable to speak
58	συγγνώμη -ης ἡ	pardon

τοιοῦτον ὄνειρον ἰδόντι, φυλάσσειν με. τόδε γὰρ περὶ τοῦ ὀνείρου οὐ
60 μανθάνεις· δεῖ με αἰχμῇ σιδήρου ἀποθανεῖν, ὡς ὁ ὄνειρος λέγει· ἀλλὰ
ποῖαι χεῖρες, ποῖα αἰχμὴ σιδήρου (ἣν συ φοβῇ) ἐστιν υἱ; οὐ γὰρ ὀδόντι
λέγει με ἀποθανεῖσθαι ἢ τοιούτῳ τινί, ὥστε σε δικαίως ταῦτα πράσσειν,
ἀλλ᾽ αἰχμῇ σιδήρου. ἐπεὶ οὖν οὐκ ἐπ᾽ ἄνδρας ἡ μάχη ἔσται, ἔασόν με
ἰέναι."

65 ἔπειτα δὲ ὁ Κροῖσος, "ὦ παῖ," ἔφη, "τὴν περὶ τοῦ ὀνείρου γνώμην
ἀποφαίνων νικᾷς με. ἔξεστί σοι εἰς τὴν ἄγραν ἰέναι." λέξας δὲ ταῦτα
μετεπέμψατο τὸν Ἄδραστον. ἀφικομένῳ δ᾽ αὐτῷ εἶπεν, "Ἄδραστε, ἐγώ
σε συφορὰν δεινὴν παθόντα ἐκάθηρα, καὶ εἰς τὴν ἐμὴν οἰκίαν ἐδεξάμην,
καὶ σῖτον καὶ πάντα παρέχω. νῦν δὲ δεῖ σε, ἀγαθὰ δεξάμενον, ἀγαθὰ καὶ
70 πράσσειν. βούλομαί σε φύλακα τοῦ ἐμοῦ υἱοῦ γενέσθαι εἰς ἄγραν ἰόντος,
μὴ κλέπται τινὲς ἐν τῇ ὁδῷ κακὸν ποιήσωσιν. πρὸς δὲ τούτοις ἐξέσται
σοι καλὰ ἔργα πράσσοντι δόξαν φέρεσθαι. τοῦτο γὰρ πατρῷόν ἐστί σοι,
καὶ ἡ ῥώμη πάρεστιν."

ὁ δ᾽ Ἄδραστος ἀπεκρίνατο, "ὦ βασιλεῦ, καίπερ ἄλλως οὐκ ἐθέλων τοῦτο
75 ποιῆσαι (οὐ γὰρ πρέπει ἀνδρὶ συμφορὰν παθόντι μετὰ τῶν εὖ
πρασσόντων ἰέναι), ἐπεὶ σὺ βούλῃ καὶ δεῖ με χαρίζεσθαί σοι, ἕτοιμος
εἰμί. καὶ ἔλπισον τὸν παῖδα ὃν κελεύεις με φυλάξαι ἀπήμονα διὰ τὸν
φυλάσσοντα ἐπανελθεῖν."

ἐπεὶ οὖν ὁ Ἄδραστος ταῦτα τῷ Κροίσῳ ἀπεκρίνατο, ἐξῆλθον μετὰ
80 νεανιῶν ἐξαιρέτων καὶ κυνῶν. ἀφικόμενοι δ᾽ εἰς τὸ Ὄλυμπον ὄρος

	ὄνειρος -ου ὁ	dream
	αἰχμή -ῆς ἡ	spear-point
	σίδηρος -ου ὁ	iron
	ὗς ὑός ὁ	boar
61	ὀδούς -όντος ὁ	(*here*) tusk
	ἐάω εἴασα	I allow
	γνώμη -ης ἡ	message, meaning
	ἀποφαίνω	I reveal
	ἄγρα -ας ἡ	hunt
67	μεταπέμπομαι μετεπεμψάμην	I send for
	καθαίρω ἐκάθηρα	I purify
	μή	(*here*) in case, for fear that (+ *subjunctive*)
	κλέπτης -ου ὁ	robber
	πρός	(+ *dat*) in addition to
72	δόξα -ης ἡ	glory
	φέρομαι	I win (something) for myself
	πατρῷος -α -ον	ancestral, in accordance with family tradition
	ῥώμη -ης ἡ	strength
	ἄλλως	otherwise
75	πρέπει	it is appropriate (for, + *dat*)
	χαρίζομαι	I gratify (+ *dat*)
	ἀπήμων -ον (-ονος)	unharmed
	ἐπανέρχομαι ἐπανῆλθον	I return
	ἐξαίρετος -ον	chosen
80	κύων κυνός ὁ/ἡ	dog

ἐζήτουν τὸ θηρίον, εὑρόντες δὲ καὶ κύκλῳ περιστάντες εἰσηκόντιζον.
τότε δὴ ὁ ξένος, οὗτος ὁ καθαρθεὶς τον φόνον, καλούμενος δ' Ἄδραστος,
ἀκοντίζων τὸν ὑν τοῦ μὲν ἁμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός.
ἐκεῖνος μὲν δὴ βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοὺς τοῦ ὀνείρου λόγους. καὶ
85 ἔδραμέ τις ἀγγελῶν τῷ Κροίσῳ τὰ γενόμενα· ἀφικόμενος δ' εἰς τὰς
Σάρδεις τήν τε μάχην καὶ τὸν τοῦ υἱοῦ θάνατον ἔλεξεν αὐτῷ.

ὁ δὲ Κροῖσος τῷ τοῦ παιδὸς θανάτῳ ταραχθεὶς ἔτι μᾶλλον ἠθύμει διότι
ἀπέκτεινεν αὐτὸν ὁ ὑφ' ἑαυτοῦ καθαρθείς. καὶ χαλεπῶς φέρων τὴν
συμφορὰν τρίς ἐκάλει τὸν Δία, τὸν τοῦ τε καθαρμοῦ καὶ τῆς ξενίας καὶ
90 τῆς ἑταιρείας θεόν. ὁ γὰρ ξένος ὁ καθαρθεὶς καὶ φιλίως δεχθεὶς μάλιστα
ἠδίκησεν αὐτόν, καὶ λάθρα ἐξένιζεν ὁ Κροῖσος τὸν τοῦ υἱοῦ φονέα.

παρῆσαν δὲ μετὰ ταῦτα οἱ Λυδοὶ φέροντες τὸν νεκρόν. εἵπετο δ' αὐτοῖς
ὁ φονεύς. οὗτος δὲ πρὸ τοῦ νεκροῦ παρὼν ἐκέλευσε τὸν Κροῖσον
ἀποκτεῖναι, λέγων ὅτι ὁ βίος οὐκέτι ἀνάσχετός ἐστιν αὐτῷ, πρὸς τῇ
95 προτέρᾳ συφορᾷ τὸν καθήραντα νῦν διαφθείραντι. ὁ δὲ Κροῖσος ταῦτα
ἀκούσας, "ὦ ξένε," ἔφη, "πᾶσαν δίκην ἀπὸ σου ἔχω, ἐπεὶ θάνατον
σεαυτοῦ καταδικάζεις. οὐ γὰρ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος ἀλλὰ θεός
τις ὃς πάλαι ἔφη ταῦτα γενήσεσθαι." ὁ μὲν οὖν Κροῖσος ἔθαψε τὸν
ἑαυτοῦ παῖδα. ὁ δ' Ἄδραστος ὁ τοῦ Γορδίου τοῦ Μίδου, ὃς ἀπέκτεινε
100 τόν τε ἑαυτοῦ ἀδελφὸν καὶ τὸν τοῦ καθήραντος υἱόν, ἐπεὶ πάντες ἀπὸ

	ζητέω	I seek, I look for
	θηρίον -ου τό	wild animal, beast
	κύκλος -ου ὁ	circle
	περιστάντες	(irreg aor participle) standing around
81	εἰσακοντίζω	I throw a spear at
	καθαρθείς	(aor pass participle of καθαίρω = I purify, here followed by 'accusative of respect')
	φόνος -ου ὁ	murder, homicide
	ἀκοντίζω	I throw a spear
83	ὗς ὑός ὁ	boar
	ἁμαρτάνω	I miss (+ gen)
	τυγχάνω	I hit (+ gen)
	βληθείς	(aor pass participle of βάλλω)
	αἰχμή -ῆς ἡ	spear-point
84	ἐξέπλησα	(irreg aor) I fulfilled
	ὄνειρος -ου ὁ	dream
	ταράσσω aor pass ἐταράχθην	I disturb, I trouble
	ἀθυμέω	I am disheartened
	τρίς	three times
89	καθαρμός -οῦ ὁ	purification
	ξενία -ας ἡ	hospitality
	ἑταιρεία -ας ἡ	companionship
	ξενίζω	I entertain
	φονεύς -έως ὁ	murderer
94	ἀνάσχετος -όν	bearable, tolerable
	πρότερος -α -ον	previous, former
	δίκη -ης ἡ	justice, recompense.
	καταδικάζω	I condemn X (gen) to Y (acc)

τοῦ τάφου ἀπῆλθον, συγγιγνωσκόμενος ἀνθρώπων οὓς ᾔδει
βαρυσυμφορώτατος ἀπέκτεινεν ἑαυτὸν παρὰ τῷ τάφῳ.

τάφος -ου ὁ	tomb
συγγιγνώσκομαι	I acknowledge
βαρυσύμφορος -ον	heavily oppressed by misfortune
παρά	(+ *dat*) beside

Exercise 11.19

Croesus and Cyrus

This is the conclusion of the story of Croesus. The Delphic oracle plays a prominent role, though despite the lavish gifts Croesus had earlier made to it, he is here given a famously ambiguous response. In the battle over the city of Sardis, Croesus' deaf and dumb second son comes into his own (earlier he was dismissed with a callousness shocking to modern readers: ancient attitudes to disability were not enlightened). As often with stories in Herodotus, historical events have been overlaid with elements that recall myth: this is particularly true in the account of Croesus on the pyre. But underlying the whole story is the historical fact of the conquest of Lydia by the expansionist power of Persia in the middle of the sixth century BC.

μετὰ δὲ τὸν τοῦ Ἄτυος θάνατον ὁ Κροῖσος δύο ἔτη ἐν πένθει δεινῷ ἦν.
ἔπειτα δ' ἐλέχθη αὐτῷ περὶ Κύρου τοῦ Πέρσου ὅτι αὐξάνοιτο ἤδη τὰ
βασιλέως πράγματα. ἤλπιζεν οὖν τὴν δύναμιν αὐτοῦ καθαιρήσειν οὔπω
μεγάλην γενομένην. μέλλων δ' ἐπὶ τοὺς Πέρσας στρατεύσειν, δῶρά τε
5 πολλὰ πρὸς τοὺς Δελφοὺς ἔπεμψε, καὶ τὸν θεὸν ἠρώτησεν εἰ εὐτυχὴς
γενήσοιτο ἡ στρατεία. μαντεῖον δὲ ὁ Κροῖσος ἐδέξατο τόδε· "ἐὰν ὁ
Κροῖσος ἐπὶ τοὺς Πέρσας στρατεύσῃ, μεγάλην ἀρχὴν καταλύσει."

τούτοις οὖν τοῖς λόγοις πεισθεὶς ὁ Κροῖσος τὸν ποταμον τὸν Ἅλυν διέβη
(οὗτος γὰρ τὴν τῶν Περσῶν χώραν ὁρίζει), καὶ μάχη ἐγένετο δεινή τε καὶ
10 καρτερά. ὡς δὲ πολλῶν πεσόντων οὐδέτεροι ἐνίκησαν, ὁ μὲν Κροῖσος
οἴκαδε ἐπανῆλθεν, μέλλων συμμάχων πολὺ πλῆθος συλλέξειν, ἵνα
αὖθις ἐπὶ τοὺς Πέρσας στρατεύσειεν. ὁ δὲ Κῦρος ἐπεὶ ᾔσθετο τὸν

	πένθος -ους τό	grief
	Κῦρος -ου ὁ	Cyrus (*king of Persia 559-529 BC*)
	Πέρσης -ου ὁ	Persian
	αὐξάνομαι	I increase, I get bigger
3	πράγματα -ων τά	affairs
	δύναμις -εως ἡ	power
	καθαιρέω	I destroy
	οὔπω	not yet
	Δελφοί -ῶν οἱ	Delphi
6	στρατεία -ας ἡ	expedition
	μαντεῖον -ου τό	oracular response
	καταλύω	I destroy
	Ἅλυς -υος ὁ	Halys
	ὁρίζω	I border, I form the boundary of
10	καρτερός -ά -όν	strong, violent
	οὐδέτεροι	neither side
	οἴκαδε	home, homewards
	ἐπανέρχομαι ἐπανῆλθον	I return, I go back

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Κροῖσον ἀπελθόντα, ἐπορεύθη ὡς τάχιστα πρὸς τὰς Σάρδεις, οὗ ἦν τὰ
τοῦ Κροίσου βασίλεια· εὑρὼν δ᾽ αὐτὸν ἀπαράσκευον (διελύθη γὰρ ἤδη
15 τὸ τῆς στρατιᾶς πλεῖστον μέρος) μάχῃ τ᾽ ἐνίκησε καὶ εἰς τὴν πόλιν
καθεῖρξεν.

ἦν δὲ τῷ Κροίσῳ (ὡς καὶ πρότερον ἐλέχθη) ἄλλος υἱός, τὰ μὲν ἄλλα
ἐπιεικής, ἄφωνος δέ. πρὸ τοῦ ἐπὶ τοὺς Πέρσας πολέμου ὁ Κροῖσος
πολλάκις ἔλεγεν, "εἴθε λέγοι ὁ ἐμὸς παῖς." καὶ διότι μάλιστα ἐβούλετο
20 τοῦτον ἀκεῖσθαι, ἀγγέλους πρὸς τοὺς Δελφοὺς αὖθις ἔπεμψεν. μαντεῖον δ᾽
ἐδέξατο τόδε· "ἀμεῖνόν ἐστι τὸν παῖδα ἄφωνον εἶναι. πρῶτον γὰρ λέξει
ἡμέρᾳ ἀνόλβῳ." καὶ δὴ αἱρουμένης τῆς τοῦ Κροίσου πόλεως Πέρσης τις
τὸν Κροῖσον οὐκ ἐπιγιγνώσκων προσέδραμεν ὡς ἀποκτενῶν αὐτόν. ὁ μὲν
οὖν Κροῖσος τοῦτον ἰδὼν ἠμέλει, διὰ τὴν παροῦσαν συμφορὰν τὸν βίον
25 οὐκέτι βιωτὸν νομίζων· ὁ δὲ παῖς ὁ ἄφωνος ἐπεὶ εἶδε τὸν Πέρσην ἐπιόντα
μάλιστα φοβούμενος μεγάλῃ φωνῇ εἶπεν, "ὦ ἄνθρωπε, μὴ ἀποκτείνῃς τὸν
Κροῖσον." οὗτος μὲν δὴ τοῦτο πρῶτον ἔλεξε, μετὰ δὲ τοῦτο ἔλεγε πάντα
τὸν τοῦ βίου χρόνον. οἱ δὲ Πέρσαι τάς τε Σάρδεις ἔλαβον καὶ τὸν
Κροῖσον αὐτὸν ἐζώγρησαν, ἄρξαντά τε τέσσαρα καὶ δέκα ἔτη, καὶ
30 ἡμέρας τέσσαρας καὶ δέκα πολιορκηθέντα, καὶ κατὰ τὸ μαντεῖον ἀρχὴν
μεγάλην καταλύσαντα, τὴν ἑαυτοῦ.

ὁ δὲ Κῦρος πυρὰν μεγάλην συννήσας τὸν Κροῖσον ἀνεβίβασε, μέλλων
ζῶντα κατακαύσειν. τῷ δὲ Κροίσῳ ἐπὶ τῆς πυρᾶς ἤδη ὄντι λέγεται
εἰσελθεῖν τὸν τοῦ Σόλωνος λόγον, ὅτι οὐδεὶς τῶν ἔτι ζώντων ὄλβιός

	οὗ	where
	βασίλεια -ων τά	palace
	ἀπαράσκευος -ον	unprepared
	διαλύω *aor pass* διελύθην	I disband, I dismiss
15	μέρος -ους τό	part
	καθείργω καθεῖρξα	I confine, I shut in
	ἐπιεικής -ές	capable
	ἄφωνος -ον	dumb, unable to speak
	εἴθε	if only ... would (+ *optative*)!
20	ἀκέω	I cure
	μαντεῖον -ου τό	oracular response
	ἄνολβος -ον	unlucky, unfortunate
	ἐπιγιγνώσκω	I recognise
	ἀμελέω	I do not care
25	βιωτός -όν	worth living
	ζωγρέω ἐζώγρησα	I take prisoner
	πολιορκέω	
	aor pass ἐπολιορκήθην	I besiege
	καταλύω κατέλυσα	I destroy
32	πυρά -ᾶς ἡ	pyre
	συννέω συνένησα	I heap up
	ἀναβιβάζω ἀνεβίβασα	I make (someone) go up, I put (someone) up
	ζάω	I live, I am alive
	κατακαίω *fut* κατακαύσω	I burn
33	ἐπί	(+ *gen*) on
	ὄλβιος -α -ον	happy

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35 ἐστιν. καὶ τούτου τοῦ λόγου μνήμων ὁ Κροῖσος "Σόλων" τρὶς ἐβόησεν.
ὁ δὲ Κῦρος ἀκούσας ἐκέλευσε τοὺς ἑρμηνέας τὸν Κροῖσον ἐρωτῆσαι
τίς εἴη ὁ Σόλων. ὁ δὲ Κροῖσος πρῶτον μὲν ἐσίγησεν. ἔπειτα δέ,
τοῦ Κύρου πολλάκις ἐρωτήσαντος, εἶπεν ὅτι δέοι πάντα τύραννον τῷ
Σόλωνι διαλέγεσθαι, τῷ νομίζοντι πάντα τὸν ἑαυτοῦ ὄλβον οὐδὲν εἶναι.
40 ὁ δὲ Κῦρος νῦν μετέγνω, ἐννοήσας ὅτι αὐτὸς ἄνθρωπος ὢν μέλλει ἄλλον
ἄνθρωπον, ὄλβῳ οὐκ ἐλάσσονα ἑαυτοῦ γενόμενον, ζῶντα κατακαύσειν.
τοὺς οὖν δούλους ἐκέλευσε τό τε πῦρ σβέσαι καὶ τὸν Λυδὸν εὐθὺς
καταβιβάσαι. τὰ μέντοι τῆς πυρᾶς ἔσχατα ἤδη ἔκαιεν, ὥσθ᾽ οἱ δοῦλοι
(καίπερ τοῦ Κύρου πολλάκις κελεύοντος) οὐχ οἷοί τ᾽ ἦσαν τοῦ πυρὸς
45 ἐπικρατῆσαι. ἐν ταύτῃ δὴ τῇ ἀπορίᾳ οἱ Λυδοὶ τὸν Κροῖσόν φασιν
Ἀπόλλωνα ἐπικαλέσασθαι, εἴ τι ἀγαθὸν ἀπ᾽ αὐτοῦ ὁ θεὸς ἐδέξατο,
σῶσαι ἀπὸ τοῦ παρόντος κινδύνου· ἐξαίφνης δ᾽ ἐξ αἰθρίας γενέσθαι
ὑετὸν πολύν, καὶ τὸ πῦρ παντελῶς σβέσαι.

ἐκ δὲ τούτου ὁ Κῦρος ἔμαθε τὸν Κροῖσον ἄνδρα ἀγαθόν τε καὶ θεοφιλῆ
50 ὄντα. ἠρώτησεν οὖν αὐτὸν διὰ τί ἐπὶ τὴν τῶν Περσῶν γῆν ἐστράτευσεν.
ὁ δὲ ἀπεκρίνατο, "ὦ βασιλεῦ, οὐδεὶς οὕτως ἀνόητός ἐστιν ὥστε τὸν
πόλεμον ἀντὶ τῆς εἰρήνης αἱρεῖσθαι. ἐν μὲν γὰρ ταύτῃ, οἱ παῖδες τοὺς
πατέρας θάπτουσιν· ἐν δ᾽ ἐκείνῳ, οἱ πατέρες τοὺς παῖδας. ἀλλὰ
ἐπείσθην στρατεῦσαι ὑπὸ τοῦ τῶν Ἑλλήνων θεοῦ· τοῖς γὰρ θεοῖς φίλον
55 ἦν σε μὲν εὖ πράσσειν, ἐμὲ δὲ κακῶς."

	μνήμων -ον (μνημον-)	mindful (of), remembering (+ gen)
	τρίς	three times
	ἑρμηνεύς -έως ὁ	interpreter
	σιγάω ἐσίγησα	I am silent
38	τύραννος -ου ὁ	ruler
	διαλέγομαι	I have a conversation (with, + dat)
	ὄλβος -ου ὁ	prosperity/happiness
	μεταγιγνώσκω μετέγνων	I repent, I change my mind
	ἐννοέω ἐνενόησα	I consider, I bear in mind
41	ζάω	I live, I am alive
	κατακαίω κατεκαύσω	I burn
	σβέσαι	(irreg aor inf) to extinguish
	καταβιβάζω κατεβίβασα	I bring down
	πυρά -ᾶς ἡ	pyre
43	ἔσχατος -η -ον	lit furthest, n pl here edges
	ἐπικρατέω ἐπεκράτησα	I gain control of (+ gen)
	ἀπορία -ας ἡ	difficulty, crisis
	Ἀπόλλων -ωνος ὁ	Apollo
	ἐπικαλέομαι ἀπεκαλεσάμην	I call upon
47	ἐξαίφνης	suddenly
	αἰθρία -ας ἡ	clear sky
	ὑετός -οῦ ὁ	rain
	παντελῶς	entirely, completely
	θεοφιλής -ές	loved by the gods
51	ἀνόητος -ον	foolish, senseless
	αἱρέομαι	I choose

Exercise 11.20

Read the following passage and answer the questions below:

The Power of Custom

This story sums up much in Herodotus. Darius was king of Persia 521-486 BC. He reorganised and strengthened the empire: he seems to have been impressed by its great size, and conscious of the difficulties of ruling the diverse peoples it contained. As told by Herodotus, this account of cultural relativism is perhaps influenced by the ideas of thinkers like Protagoras (whom we met in Chapter 7) in his own day.

ἕκαστοι νομίζουσι τοὺς ἑαυτῶν <u>νόμους</u> πολλῷ καλλίστους εἶναι. τοῦτο δὲ
πολλοῖς τε ἄλλοις <u>τεκμηρίοις</u> ἔξεστι γνῶναι καὶ δὴ τῷδε. ὁ γὰρ <u>Δαρεῖος</u>
<u>ἐπὶ</u> τῆς ἑαυτοῦ ἀρχῆς καλέσας Ἕλληνάς τινας ἤρετο <u>ἐφ᾽ ὁπόσῳ</u> χρυσῷ
<u>ἂν ἐθέλοιεν</u> τοὺς πατέρας ἀποθανόντας φαγεῖν· οἱ δὲ <u>ἐπ᾽ οὐδενὶ</u>
5 ἔφασαν τοῦτο ποιήσειν. μετὰ δὲ ταῦτα ὁ Δαρεῖος ἐκάλεσεν <u>Ἰνδούς</u> τινας
οἳ τοὺς ἀποθανόντας ἐσθίουσιν· καὶ οὗτοι οἱ ἄνθρωποι <u>Καλλατίαι</u>
καλοῦνται. ἔπειτα δὲ βασιλεὺς τοὺς Καλλατίας ἤρετο (τῶν Ἑλλήνων
παρόντων καὶ διὰ <u>ἑρμηνέως</u> τὰ λεγόμενα μανθανόντων) ἐφ᾽ ὁπόσῳ χρυσῷ
ἂν ἐθέλοιεν τοὺς πατέρας ἀποθανόντας καίειν. οἱ δέ, <u>ἀναβοήσαντες</u> μέγα,
10 <u>σιγῆσαι</u> αὐτὸν ἐκέλευσαν. οὕτως οὖν <u>ὀρθῶς</u> δοκεῖ μοι ὁ <u>Πίνδαρος</u> ἐν τῷ
<u>μέλει</u> λέγειν ὅτι νόμος πάντων βασιλεύς.

	νόμος -ου ὁ	(*here*) custom
	τεκμήριον -ου τό	piece of evidence, proof
	Δαρεῖος -ου ὁ	Darius (*King of Persia 521-486 BC*)
	ἐπί	(+ *gen*) in the time of
3	ἐφ᾽ ὁπόσῳ	(+ *dat*) (*here*) for how much
	ἂν ἐθέλοιεν	they would be willing
	ἐπ᾽ οὐδενί	for none, for no amount
	Ἰνδοί -ῶν οἱ	Indians
	Καλλατίαι -ων οἱ	Callatiae (*an Indian tribe*)
8	ἑρμηνεύς -έως ὁ	interpreter
	ἀναβοάω ἀνεβόησα	I cry out
	σιγάω ἐσίγησα	I am silent
	ὀρθῶς	rightly
	Πίνδαρος -ου ὁ	Pindar (*lyric poet, about 518-446 BC*)
11	μέλος -ους τό	poem

(1)	What are we told that all men believe (line 1)?	(3)
(2)	What did Darius ask some Greeks (lines 2-4)?	(4)
(3)	What was their reply (lines 4-5)?	(2)
(4)	Whom did Darius summon next, and what custom did they have (lines 5-7)?	(3)
(5)	What did Darius ask them (lines 7-9)?	(3)
(6)	How could the Greeks understand this conversation (line 8)?	(1)
(7)	What was the reaction to Darius' question (lines 9-10)?	(3)
(8)	What was said in Pindar's poem (line 11)?	(2)
(9)	Does this story in fact illustrate complete relativism, or was there any underlying agreement between the two sides?	(4)

25 marks

Chapter 12

(i): Practice passages

These passages continue to follow the main narrative of Herodotus, to its climax in his description of the wars between Greece and Persia in 490-479 BC.

Exercise PP.1

Darius and Intaphrenes' Wife

Darius was king of Persia 521-486 BC. The devotion of the woman in this story to her brother is expressed in very similar terms to that of Antigone (whom we met in Chapter 8) in Sophocles' play about her: one may have influenced the other, or they may have a common source.

ὁ δὲ <u>Δαρεῖος</u> <u>συνέλαβε</u> τόν τε ᾿Ινταφρένη καὶ τοὺς παῖδας αὐτοῦ καὶ
τοὺς <u>συγγενεῖς</u>· ἐνόμιζε γὰρ τὸν ᾿Ινταφρένη <u>ἐπιβουλεύειν</u> ἑαυτῷ. καὶ διὰ
τοῦτο πάντας <u>δήσας</u>, ὀλίγων ἡμερῶν ἂν ἀπέκτεινεν, εἰ μὴ ἐγένετο τόδε
δεινόν. ἡ γὰρ τοῦ ᾿Ινταφρένους γυνὴ πρὸς τὰς τῶν <u>βασιλείων</u> θύρας
5 ἐλθοῦσα τοσοῦτον χρόνον ἐδάκρυεν ὥστε τέλος βασιλεὺς <u>ᾤκτειρεν</u> αὐτήν.
ἄγγελον οὖν πέμψας εἶπε τάδε· "ὦ γύναι, βασιλεὺς Δαρεῖος <u>δίδωσί</u> σοι
ἕνα τῶν συγγενῶν σῶσαι ὃν βούλῃ ἐκ πάντων." ἡ δὲ <u>βουλευσαμένη</u>
εἶπεν ὅτι βούλοιτο βασιλέα λύειν τὸν ἑαυτῆς <u>ἀδελφόν</u>. ὁ δὲ Δαρεῖος
ταῦτα ἀκούσας ἐθαύμασεν· καὶ ἄλλον ἄγγελον πέμψας ἠρώτησεν, "ὦ
10 γύναι, διὰ τί τόν τε ἄνδρα καὶ τοὺς παῖδας <u>παραλιποῦσα</u> <u>αἱρῇ</u> τὸν
ἀδελφὸν σῶσαι;" ἡ δ᾿ ἀπεκρίνατο, "βούλομαι πάντας σῶσαι, ὦ βασιλεῦ.
ἐπεὶ μέντοι τοῦτο <u>οὐδαμῶς</u> ἔξεστί μοι, τὸν ἀδελφὸν αἱροῦμαι, <u>ὧδε</u>
<u>λογιζομένη</u>· ἐξέσται μοι ἄνδρα ἄλλον κτήσασθαι καὶ ἄλλους παῖδας, ἐὰν
οὗτοι πάθωσι τι καὶ ἐὰν ἐθέλωσιν οἱ θεοί· πατρὸς μέντοι καὶ μητρὸς
15 <u>οὐκέτι</u> μοι <u>ζώντων</u>, οὐδενὶ <u>τρόπῳ</u> ἔξεστι ἀδελφὸν ἄλλον ἔχειν."

	Δαρεῖος -ου ὁ	Darius
	συλλαμβάνω συνέλαβον	I arrest, I seize
	᾿Ινταφρένης -ους ὁ	Intaphrenes (*a Persian nobleman*)
	συγγενεῖς -ῶν οἱ	relatives
2	ἐπιβουλεύω	I plot against (+ *dat*)
	δέω ἔδησα	I bind, I tie up
	βασίλεια -ων τά	palace
	οἰκτείρω *imperf* ᾤκτειρον	I pity
	δίδωσι	(*here*) grants permission
7	βουλεύομαι ἐβουλευσάμην	I consider, I think over
	ἀδελφός -οῦ ὁ	brother
	παραλείπω παρέλιπον	I leave aside
	αἱρέομαι	I choose
	οὐδαμῶς	in no way
12	ὧδε	in the following way
	λογίζομαι	I reason, I calculate
	οὐκέτι	no longer
	ζάω	I live, I am alive
	τρόπος -ου ὁ	way

Exercise PP.2

Darius and Democedes

Democedes was a Greek doctor from southern Italy who fell on hard times and became a slave in the Persian empire.

καὶ οὐ πολλῷ ὕστερον Δαρεῖος, ἐν τοῖς ἀγροῖς θηρεύων, ἀπὸ τοῦ ἵππου
ἀπέπεσεν. τὸν δὲ πόδα στρέψας Αἰγυπτίους τινὰς μετεπέμψατο, ὧν τῇ
τέχνῃ πρότερον ἐχρήσατο, νομίζων αὐτοὺς ἰατροὺς ἀρίστους ἐν τῇ τῶν
Περσῶν ἀρχῇ εἶναι. οὗτοι οὖν τὸν βασιλέως πόδα στρεβλοῦντες
5   ἵνα ὀρθὸς γένηται, τῷ ὄντι πολλῷ κακίονα ἐποίησαν. διὰ δὲ ταῦτα ὁ
Δαρεῖος ἑπτὰ μὲν ἡμέρας οὐχ οἷός τ᾽ ἦν καθεύδειν· τῇ δὲ ὀγδόῃ, ἤγγειλέ
τις ὅτι Δημοκήδης ἄριστος εἴη περὶ τῆς ἰατρικῆς ἐν πάσῃ τῇ ἀρχῇ. καὶ
βασιλεῖ προθύμως ἐρωτῶντι ποῦ τοῦτον τὸν ἄνδρα εὑρήσει, οἱ φίλοι
ἀπεκρίναντο τάδε· "εὑρήσεις αὐτόν, ὦ βασιλεῦ, ἐν τοῖς δούλοις."

	Δαρεῖος -ου ὁ	Darius
	θηρεύω	I hunt
	στρέφω ἔστρεψα	(*here*) I twist
	Αἰγύπτιοι -ων οἱ	Egyptians
2	μεταπέμπομαι	I send for
	τέχνη -ης ἡ	skill
	Πέρσαι -ῶν οἱ	Persians
	στρεβλόω	I wrench
	ὀρθός -ή -όν	straight
5	τῷ ὄντι	really, in fact
	ὄγδοος -η -ον	eighth
	Δημοκήδης -ους ὁ	Democedes
	ἰατρική -ῆς ἡ	medicine, medical skill
	προθύμως	eagerly

Read the rest of this passage on the next page and answer the questions that follow.

10 ἐκέλευσεν οὖν ὁ Δαρεῖος τὸν δοῦλον πρὸς τὰ βασίλεια ἄγεσθαι. καὶ ὁ
Δημοκήδης ἀφίκετο μάλιστα φοβούμενος. ἐπεὶ δὲ ὑπὸ βασιλέως ἐρωτήθη
εἰ πολλὰ οἶδε περὶ τῆς <u>ἰατρικῆς</u>, πρῶτον μὲν οὐκ ἔφη τοῦτο ἀληθὲς
εἶναι· ἔπειτα δὲ (αὖθις ἐρωτηθείς, καὶ ἀνδρειότερος γενόμενος) <u>ὡμολόγησε</u>
τὴν <u>τέχνην</u> πρότερον μαθεῖν. ταῦτα οὖν ἀκούσας βασιλεὺς <u>ἐπέτρεψεν</u>
15 ἑαυτὸν τῷ δούλῳ. ὁ οὖν Δημοκήδης, τέχνῃ τε Ἑλληνικῇ καὶ <u>ἰάμασιν</u>
<u>ἠπίοις</u> χρώμενος, δι' ὀλίγου βασιλέα <u>ὑγιῆ</u> ἐποίησεν. ὁ οὖν Δαρεῖος,
πρότερον οὐκ ἐλπίσας αὖθις οἷός τ' ἔσεσθαι <u>βαδίζειν</u>, μάλιστα <u>ἥσθη</u>. καὶ
ἀπέπεμψε τὸν Δημοκήδη πρὸς τὰς ἑαυτοῦ γυναῖκας, ὧν ἑκάστη πολὺν
χρυσὸν αὐτῷ ἔδωκεν.

	βασίλεια -ων τά	palace
	ἰατρική -ῆς ἡ	medicine, medical skill
	ὁμολογέω ὡμολόγησα	I admit, I confess
	τέχνη -ης ἡ	skill
14	ἐπιτρέπω ἐπέτρεψα	I entrust X (*acc*) to Y (*dat*)
	Ἑλληνικός -ή -όν	Greek
	ἴαμα -ατος τό	cure, treatment
	ἤπιος -α -ον	gentle
	ὑγιής -ές	healthy
17	βαδίζω	I walk
	ἥδομαι ἥσθην	I am delighted

(1) What order did Darius give (line 10)? (2)
(2) How did Democedes feel (line 11)? (2)
(3) What was he asked by the king, and what was his initial reply
(lines 11-13)? (4)
(4) Why and to what did he change his reply (lines 13-14)? (4)
(5) What did Darius do as a result (lines 14-15)? (2)
(6) What methods did Democedes use, and with what result
(lines 15-16)? (3)
(7) What was Darius' reaction, and why (lines 16-17)? (4)
(8) What happened to Democedes as a result (lines 17-19)? (4)

———

25 marks

Exercise PP.3

Miltiades becomes ruler of the Dolonci

This story describes a time (the sixth century BC) when Athens was just beginning to expand her interests overseas. The Dolonci were a tribe in the Thracian Chersonese, a peninsula (separated from Asia by the Hellespont) important for its natural resources and because it lay on the route to the Black Sea. The response of the Delphic oracle follows a typical folktale pattern (the first person to do X will be the one destined or prophesied).

οἱ δὲ <u>Δόλογκοι</u>, τῶν πολεμίων ἀεὶ προσβαλλόντων, ἀγγέλους ἔπεμψαν
εἰς <u>Δελφοὺς</u> ἐρωτήσοντας τὸν θεὸν περὶ τοῦ πολέμου. ἡ δὲ <u>Πυθία</u>
ἐκέλευσεν αὐτοὺς αἰτεῖν τὸν ἄνδρα ὃς πρῶτος αὐτοὺς εἰς τὴν ἑαυτοῦ
οἰκίαν καλεῖ, <u>τύραννον</u> γενέσθαι. οἱ δὲ Δόλογκοι, ἐκ Δελφῶν ἐξελθόντες
5   ἐπορεύοντο διὰ τῆς <u>Βοιωτίας</u>· ἐπεὶ δ' οὐδεὶς εἰς τὴν οἰκίαν ἐκέλευεν
εἰσιέναι, ἔδοξεν αὐτοῖς πρὸς <u>Ἀθήνας</u> προσιέναι. ἦν τότε ἐν τῇ πόλει
ἀνὴρ πλούσιος, <u>Μιλτιάδης</u> ὀνόματι, ὃς καθίζων ἐν τοῖς <u>προθύροις</u> καὶ
ὁρῶν τοὺς Δολόγκους προσιόντας, <u>σκευὴν</u> ἔχοντας οὐχ <u>Ἑλληνικήν</u>, εἰς
τὴν οἰκίαν ἐκάλεσεν. οἱ δὲ εἰσελθόντες <u>ἐξηγήσαντο</u> πάντα τὰ ὑπὸ τῆς
10 Πυθίας κελευσθέντα. τέλος δ' αἰσθόμενοι τὸν Μιλτιάδην πλούσιον καὶ
<u>δυνατὸν</u> ὄντα ᾔτησαν αὐτὸν τύραννον τῶν Δολόγκων γενέσθαι. ὁ δὲ
Μιλτιάδης ὃς <u>ἐχαλέπαινε</u> τῇ τοῦ <u>Πεισιστράτου</u> <u>τυραννίδι</u> καὶ ἐβούλετο ἐκ
τῶν Ἀθηνῶν ἀπελθεῖν, λαβὼν τῶν Ἀθηναίων πάντας τοὺς βουλομένους
ἑαυτῷ ἕπεσθαι, ἔπλει μετὰ τῶν Δολόγκων καὶ τύραννος τῆς χώρας
ἐκείνοις ἐγένετο.

	Δόλογκοι -ων οἱ	Dolonci
	Δελφοί -ῶν οἱ	Delphi
	Πυθία -ας ἡ	Pythia (*priestess of Apollo at Delphi*)
	τύραννος -ου ὁ	ruler
5	Βοιωτία -ας ἡ	Boeotia (*region of central Greece*)
	Ἀθῆναι -ῶν αἱ	Athens
	Μιλτιάδης -ου ὁ	Miltiades
	πρόθυρα -ων τά	porch
	σκευή -ῆς ἡ	clothes
8	Ἑλληνικός -ή -όν	Greek
	ἐξηγέομαι ἐξηγησάμην	I explain
	δυνατός -ή -όν	powerful
	χαλεπαίνω	I am discontented (with, + *dat*)
	Πεισίστρατος -ου ὁ	Peisistratus (*ruler of Athens in the mid-sixth century*)
12	τυραννίς -ίδος ἡ	tyranny, rule

Exercise PP.4

Athens appeals for help

In 490 BC the Persians attacked Athenian territory (landing at Marathon), in revenge for help Athens had earlier given to the Greeks of the Ionian (now Turkish) coast in their attempt to rebel from the Persian empire to which they were subject. The distance between Athens and Sparta covered by Pheidippides is about 125 miles. (The 26 miles of the modern Marathon race is the distance between Athens and Marathon: an unreliable story says that, after returning from Sparta, Pheidippides ran from Athens to Marathon to join in the battle; afterwards ran back with news of the victory; then dropped dead from his exertions.) The influence of superstition on Spartan policy was notorious, and perhaps sometimes a cover for Sparta's reluctance to get involved outside the Peloponnese.

Read the passage and answer the questions below.

οἱ δὲ Πέρσαι ἔπλευσαν πρὸς κώμην τινὰ τῆς Ἀττικῆς Μαραθῶνα
ὀνόματι. οἱ δ' Ἀθηναῖοι, ὡς ἐπύθοντο, ἐστράτευον εἰς τὸν Μαραθῶνα.
οἱ δὲ στρατηγοί, ἔτι ὄντες ἐν τῇ πόλει, ἀπέπεμψαν εἰς Σπάρτην ἄγγελον
Φειδιππίδην (τάχιστα γὰρ τρέχειν οἷος τ' ἦν). οὗτος, πεμφθεὶς ὑπὸ τῶν
5   στρατηγῶν, τῇ ὑστεραίᾳ ἀφίκετο εἰς Σπάρτην. ἀφικόμενος δὲ τοῖς
ἄρχουσιν ἔλεγε τάδε· "ὦ Λακεδαιμόνιοι, οἱ Ἀθηναῖοι ὑμᾶς αἰτοῦσι
βοηθῆσαι. κωλύσατε τὴν πόλιν τὴν ἀρχαιοτάτην ἐν τοῖς Ἕλλησι
διαφθείρεσθαι ὑπ' ἀνδρῶν βαρβάρων." ὁ μὲν δὴ ἤγγειλεν αὐτοῖς τὰ
κελευσθέντα. καὶ τοῖς Λακεδαιμονίοις ἐδόκει μὲν βοηθεῖν τοῖς Ἀθηναίοις,
10   ἀδύνατον δ' ἐνόμιζον εἶναι τοῦτο εὐθὺς πράσσειν. δεισιδαιμονίᾳ
γὰρ ἐκωλύοντο, οὐκ ἐθέλοντες λύειν τὸν νόμον καθ' ὃν ἔδει τὴν
πανσέληνον μένειν.

	Πέρσαι -ων οἱ	Persians
	κώμη -ης ἡ	village
	Ἀττική -ῆς ἡ	Attica (*territory of Athens*)
	Μαραθών -ῶνος ὁ	Marathon
2	στρατεύω	I march
	Σπάρτη -ης ἡ	Sparta
	Φειδιππίδης -ου ὁ	Pheidippides
	τῇ ὑστεραίᾳ	on the next day
	ἀρχαῖος -α -ον	ancient
10	ἀδύνατος -ον	impossible
	δεισιδαιμονία -ας ἡ	superstition
	πανσέληνος -ου ἡ	full moon

(1)	Where did the Persians sail to (lines 1-2)?	(2)
(2)	How did the Athenians react when they found out (line 2)?	(2)
(3)	What did the generals do while still in Athens, and why (lines 3-4)?	(3)
(4)	When did Pheipippides reach Sparta (line 5)?	(1)
(5)	Summarise the message he delivered to the Spartan authorities (lines 6-8).	(6)
(6)	What was the Spartans' initial reaction (line 9)?	(2)
(7)	What prevented them from acting immediately (lines 10-12)?	(4)

20 marks

Athenian generals at Marathon divided

Callimachus as polemarch (a high-ranking magistrate) was in overall command of the Athenian army, but Miltiades (one of the ten annually elected generals) was responsible for the plan of the campaign. Some of the other generals were unwilling to rush into action, because the Athenians (helped only by a detachment from Plataea: see passage PP.7) were vastly outnumbered. Here Miltiades persuades Callimachus to give his casting vote in favour of fighting.

τοῖς δὲ τῶν Ἀθηναίων στρατηγοῖς ἐγίγνοντο δίχα αἱ γνῶμαι· οἱ μὲν γὰρ
οὐκ ἤθελον μάχεσθαι, ὡς εἰδότες αὐτοὶ μὲν ὀλίγοι ὄντες, τοὺς δὲ Πέρσας
πολλῷ πλείονας, οἱ δὲ ἐκέλευον ὡς τάχιστα προσβαλεῖν τοῖς πολεμίοις.
καὶ ἐν τούτοις ἦν ὁ Μιλτιάδης. τότε δὲ πολέμαρχος ἦν ὁ Καλλίμαχος,
5 ἰσόψηφος ὢν τοῖς στρατηγοῖς. τούτῳ οὖν εἶπεν ὁ Μιλτιάδης, "σὺ νῦν, ὦ
Καλλίμαχε, οἷός τ' εἶ ποιῆσαι τοὺς Ἀθηναίους ἢ δούλους ἢ ἐλευθέρους.
νῦν γὰρ δὴ ἐν μεγίστῳ κινδύνῳ εἰσίν. ἐὰν γὰρ ὑπὸ τῶν Περσῶν νικῶνται,
πολλὰ κακὰ πείσονται· ἐὰν δὲ περιγένηται αὕτη ἡ πόλις, πρώτη τῶν ἐν
τῇ Ἑλλάδι πόλεων γενήσεται. νῦν οὖν λέξω σοι πῶς τοῦτο γενήσεται·
10 ἡμῶν τῶν στρατηγῶν ὄντων δέκα δίχα γίγνονται αἱ γνῶμαι, τῶν μὲν
κελευόντων μάχεσθαι, τῶν δὲ οὔ. ἐὰν μὲν μὴ εὐθὺς συμβάλωμεν, εἰς
στάσιν πεσοῦνται οἱ ἡμέτεροι πολῖται· ἐὰν δὲ πρὸ τούτου συμβάλωμεν,
ἔτι οἷοί τ' ἐσμὲν νικῆσαι. ταῦτα οὖν πάντα ἐν σοί ἐστιν." ταῦτα οὖν
λέγων ὁ Μιλτιάδης ἔπεισε τὸν Καλλίμαχον· προσγενομένης δὲ τῆς τοῦ
15 πολεμάρχου γνώμης, ἔδοξε μάχεσθαι.

	δίχα	at odds, inclining different ways
	γνώμη -ης ἡ	opinion
	Πέρσαι -ῶν αἱ	Persians
4	Μιλτιάδης -ου ὁ	Miltiades (*nephew of the Miltiades who became ruler of the Dolonci in passage PP.3*)
	πολέμαρχος -ου ὁ	polemarch
	Καλλίμαχος -ου ὁ	Callimachus
	ἰσόψηφος -ον	having an equal vote
8	περιγίγνομαι περιεγενόμην	I survive
	Ἑλλάς -άδος ἡ	Greece
	συμβάλλω συνέβαλον	I join battle
	στάσις -εως ἡ	civil unrest
	προσγίγνομαι προσεγενόμην	I am added on

Exercise PP.6

The Athenian Charge

Although Herodotus is no expert in military matters (his accounts of battles leave many questions unanswered), he conveys how unusual the Athenian tactics at Marathon were. He also has a strong sense of Marathon as a watershed, when the Persians lost some of their power to inspire terror.

Read the first part of the passage and answer the questions below.

οἱ δὲ Ἀθηναῖοι ἐν Μαραθῶνι ὑπὸ τοῦ Μιλτιάδου ὧδε ἐτάχθησαν· τὸ μὲν μέσον τῆς στρατιᾶς ἐπ' ἀσπίδων ὀλίγων μόνον ἦν, καὶ διὰ τοῦτο ἀσθενέστατον, τὸ δὲ κέρας ἑκάτερον ἰσχυρὸν ἦν. ἐπεὶ δὲ τὰ σφάγια ἐγίγνετο καλά, εὐθὺς ἐπὶ τοὺς βαρβάρους δρόμῳ ὡρμήσαντο· ἦν δὲ
5   μεταξὺ στάδια οὐκ ἐλάσσονα ἢ ὀκτω. οἱ δὲ Πέρσαι, ὁρῶντες αὐτοὺς δρόμῳ προσιόντας, παρεσκευάζοντο ὡς δεξόμενοι. ἐνόμιζον δὲ μαίνεσθαι τοὺς Ἀθηναίους, καὶ πρὸς ὄλεθρον φέρεσθαι· ἠσθάνοντο γὰρ αὐτοὺς ὀλίγους ὄντας καὶ δρόμῳ προσελθεῖν κελευσθέντας, καίπερ οὐθ' ἱππέας οὔτε τοξότας ἔχοντας. ταῦτα μὲν οἱ βάρβαροι ἐλογίζοντο·

	Μαραθών -ῶνος ὁ	Marathon
	Μιλτιάδης -ου ὁ	Miltiades
	ὧδε	in the following way
	τάσσω *aor pass* ἐτάχθην	I draw up
2	μέσον -ου τό	middle
	ἐπί	(*+ gen*) (*here*) to a depth of
	κέρας -ατος τό	wing (of an army; *lit* horn, *from its shape*)
	ἑκάτερος -α -ον	each (of two)
	σφάγια -ων τά	sacrificial victims (*sacrifices always preceded battle*)
4	δρόμος -ου ὁ	run, act of running
	ὁρμάομαι ὡρμησάμην	I set out
	μεταξύ	in between
	στάδιον -ου τό	stade (*unit of length, about 180 metres*)
	Πέρσαι -ων οἱ	Persians
6	μαίνομαι	I am mad
	ὄλεθρος -ου ὁ	destruction
	τοξότης -ου ὁ	archer
	λογίζομαι	I reckon, I calculate

(1) Describe how the Athenians were drawn up by Miltiades (lines 1-3). (6)
(2) What good omen for the battle was there (lines 3-4)? (2)
(3) How did they set out against the enemy (line 4)? (1)
(4) How far were the two armies apart (lines 4-5)? (2)
(5) What did the Persians do when they saw the Athenians approaching
      (lines 5-6)? (2)
(6) What did the Persians think about the Athenians (lines 6-7)? (3)
(7) What observations prompted this view (lines 7-9)? (4)

_____

20 marks

Translate the rest of the passage which follows on the next page.

10 Ἀθηναῖοι δέ, ἐπεὶ πάντες <u>προσέμιξαν</u> τοῖς βαρβάροις, ἐμάχοντο ἀξίως
λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων <u>δρόμῳ</u> ἐπὶ πολεμίους ἐχρήσαντο,
πρῶτοι δ' οὐκ ἐφοβοῦντο <u>ἐσθῆτά</u> τε <u>Περσικὴν</u> ὁρῶντες καὶ τοὺς ἄνδρας
ταύτην <u>φοροῦντας</u>· πρότερον δ' ἦν τοῖς Ἕλλησι καὶ τὸ ὄνομα τῶν
Περσῶν <u>φοβερόν</u>.

	προσμίγνυμι προσέμιξα	I engage in close combat (with, + *dat*)
	δρόμος -ου ὁ	run, act of running
	ἐσθής -ῆτος ἡ	clothing, gear
	Περσικός -ή -όν	Persian
13	φορέω	I wear
	φοβερός -ά -όν	formidable, terrifying

Exercise PP.7

The Athenian Victory

Miltiades' battle plan is vindicated. The Persians, encouraged by Athenian traitors, sail round the coast of Attica in an unsuccessful attempt to take the city by surprise.

μάχης δ' ἐν <u>Μαραθῶνι</u> πολὺν χρόνον ἤδη γιγνομένης, τὸ μὲν <u>μέσον</u> τῆς
στρατιᾶς ἐνίκων οἱ βάρβαροι (ἐν μέσῳ γὰρ <u>ἐτάχθησαν</u> οἱ τῶν <u>Περσῶν</u>
στρατιῶται οἱ ἄριστοι), καὶ <u>ῥήξαντες</u> ἐδίωκον εἰς τὴν <u>μεσογείαν</u>· τὸ δὲ
<u>κέρας ἑκάτερον</u> ἐνίκων οἵ τ' Ἀθηναῖοι καὶ οἱ ἐκ τῆς <u>Πλαταίας</u>
5 σύμμαχοι. νικῶντες δέ, τοὺς μὲν ἀναχωροῦντας τῶν βαρβάρων οὐκ
ἐδίωξαν, τοῖς δὲ ἐν μέσῳ ἐμάχοντο, συναγαγόντες τὰ κέρατα <u>ἀμφότερα</u>·
οὕτως οὖν ἐνίκησαν οἱ Ἀθηναῖοι. εἵποντο δὲ τοῖς Πέρσαις φεύγουσι
<u>τύπτοντες</u> ἕως, ἐπὶ τὴν θάλασσαν ἀφικόμενοι, πῦρ τ' ᾔτουν καὶ
<u>ἐπελαμβάνοντο</u> τῶν νεῶν. καὶ ἐν ταύτῃ τῇ μάχῃ ὁ <u>πολέμαρχος</u>
10 <u>Καλλίμαχος</u> ἀπέθανεν, ἀνὴρ γενόμενος ἀγαθός.

	Μαραθών -ῶνος ὁ	Marathon
	μέσον -ου τό	middle
	τάσσω *aor pass* ἐτάχθην	I draw up
	Πέρσαι -ῶν οἱ	Persians
3	ῥήξαντες (*irreg aor participle*)	having broken through
	μεσογεία -ας ἡ	inland region
	κέρας -ατος τό	wing (of an army; *lit* horn, *from its shape*)
	ἑκάτερος -α -ον	each (of two)
	Πλάταια -ας ἡ	Plataea (*small town in central Greece; longstanding*
4		*ally of Athens*)
	ἀμφότεροι -αι -α	both
	τύπτω	(*here*) I strike, I beat
	ἐπιλαμβάνομαι ἐπελαβόμην	I seize hold of (+ *gen*)
	πολέμαρχος -ου ὁ	polemarch (*high-ranking magistrate in overall*
9		*command of the Athenian army*)
	Καλλίμαχος -ου ὁ	Callimachus

11 ἑπτὰ μὲν τῶν νεῶν <u>ἐπεκράτησαν</u> <u>τρόπῳ</u> τοιούτῳ οἱ Ἀθηναῖοι, ταῖς δὲ
ἄλλαις οἱ βάρβαροι <u>ἀνακρουσάμενοι</u> περιέπλεον Σούνιον, βουλόμενοι
πρὸ τῶν Ἀθηναίων ϝἰς τὴν πόλιν ἀφικέσθαι. τῶν γὰρ ἐν Ἀθήναις
<u>προδόται</u> τινὲς ἔδειξαν αὐτοῖς ἐκ τῶν ὄρων ἀσπίδα <u>λαμπράν</u>, ἵνα τοῦτο
15 τὸ <u>σημεῖον</u> ἰδόντες <u>ἀπροσδοκήτως</u> προσβάλοιεν τῇ πόλει. οἱ μέντοι
Ἀθηναῖοι ταχέως πορευόμενοι ἀφίκοντο πρὸ τῶν βαρβάρων. οὗτοι οὖν,
ὡς ἐπύθοντο τοὺς ἀπὸ Μαραθῶνος ἐλθόντας, ἀπέπλεον εἰς τὴν <u>Ἀσίαν</u>. ἐν
δὲ ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων <u>ἑξακισχίλιοι</u>
καὶ <u>τετρακόσιοι</u> ἄνδρες· Ἀθηναίων δὲ <u>ἑκατὸν</u> <u>ἐνενήκοντα</u> καὶ δύο.

	ἐπικρατέω ἐπεκράτησα	I take possession of (+ gen)
	τρόπος -ου ὁ	way
	ἀνακρούομαι ἀνεκρουσάμην	I back into the sea
	περιπλέω	I sail round
12	Σούνιον -ου τό	Sunium (cape at southern tip of Attica)
	προδότης -ου ὁ	traitor
	ἔδειξα (irreg aor)	I showed
	λαμπρός -ά -όν	bright, shining
	σημεῖον -ου τό	sign, signal
15	ἀπροσδοκήτως	unexpectedly
	Ἀσία -ας ἡ	Asia
	ἑξακισχίλιοι -αι -α	6000
	τετρακόσιοι -αι -α	400
	ἑκατόν	100
19	ἐνενήκοντα	90

Exercise PP.8

The advice of Mardonius to Xerxes

After the Persian defeat at Marathon, Darius started to plan a new invasion. But a revolt against Persian rule broke out in Egypt, and before this was subdued Darius died (485 BC). His son Xerxes succeeded him and devoted several years to diplomatic and military preparations. He received conflicting advice from other members of the Persian royal family about whether the expedition should go ahead. Here his cousin Mardonius persuades him that it should. Xerxes then tells the Persian nobles that he is going to continue the enterprise begun by his father, and take vengeance on the Greeks.

ὁ <u>Ξέρξης</u> πρῶτον μὲν οὐκ ἐβούλετο τῇ τῶν Ἑλλήνων χώρᾳ προσβαλεῖν·
ὕστερον δ' ἔπεισεν αὐτὸν ὁ <u>Μαρδόνιος</u>, υἱὸς ὢν τῆς τοῦ πατρὸς <u>ἀδελφῆς</u>,
ὃς εἶπε τάδε· "ὦ δέσποτα, δεῖ τοὺς Ἀθηναίους πολλὰ κακῶς ποιήσαντας
τοὺς <u>Πέρσας</u> <u>δίκην δοῦναι</u>. ταῖς οὖν <u>Ἀθήναις</u> πρόσβαλε, ἵνα μηδεὶς
5 ὕστερον ἐπὶ τὴν σὴν χώραν πορεύηται. τῶν δὲ Ἑλλήνων οὔτ' ἀνδρῶν

	Ξέρξης -ου ὁ	Xerxes
	Μαρδόνιος -ου ὁ	Mardonius
	ἀδελφή -ῆς ἡ	sister
	Πέρσαι -ῶν οἱ	Persians
4	δίκην δοῦναι	to pay the penalty
	Ἀθῆναι -ων αἱ	Athens

6 πλῆθος οὔτε χρημάτων δύναμιν δεῖ φοβεῖσθαι· ἀσθενεῖς γὰρ ὄντες, πρὸς
ἀλλήλους μάχονται ἀβουλότατα. πρὸς δὲ τούτοις ἡ Εὐρώπη, χώρα
καλλίστη οὖσα, παντοῖα παρέχει βασιλέως μόνου ἄξια." οὕτως οὖν
9 ἐπείσθη ὁ Ξέρξης.

	πλῆθος -ους τό	number, crowd
	δύναμις -εως ἡ	power
	ἀλλήλους	each other
	ἀβουλότατα	senselessly
7	πρός (+ *dat*)	in addition to
	Εὐρώπη -ης ἡ	Europe
	παντοῖος -α -ον	of all kinds

Read the rest of the passage and answer the questions below.

10 μετὰ δὲ ταῦτα τοῖς τῶν Περσῶν ἀρίστοις ἔλεξε τάδε· "ἄνδρες Πέρσαι,
νέον νόμον οὐκ ἐθέλω ἐν ὑμῖν ποιῆσαι· τῶν μέντοι βασιλέων τῶν
πρότερον οὐδεὶς ῥᾴθυμος ἐγένετο. καὶ ἐγὼ τοῦτον τὸν θρόνον παραλαβὼν
πάντα πράσσω ἵνα μὴ ἐλάσσων γένηται ἡ τῶν Περσῶν ἀρχή. μέλλω οὖν
τὸν Ἑλλήσποντον ζεύξας στρατιὰν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα
15 ἄξειν, ἵνα τοὺς Ἀθηναίους κολάσω. οὗτοι γὰρ μάλιστα ἠδίκησαν τούς τε
Πέρσας καὶ τὸν ἐμὸν πατέρα. τὸν δὲ Δαρεῖον πρότερον εἴδετε στρατιὰν
ἐπὶ τούτους τοὺς ἄνδρας παρασκευάζοντα. οὗτος μέντοι ἀπέθανεν· ἐγὼ
δὲ ὑπὲρ τοῦ πατρὸς καὶ τῶν ἄλλων Περσῶν αἱρήσω τε καὶ κατακαύσω
τὰς Ἀθήνας."

	ῥᾴθυμος -ον	lazy, inactive
	θρόνος -ου ὁ	throne
	παραλαμβάνω παρέλαβον	I take over, I succeed to
14	Ἑλλήσποντος -ου ὁ	Hellespont (*the Dardanelles, dividing Europe from Asia*)
	ζεύξας (*irreg aor participle*)	having yoked
	Εὐρώπη -ης ἡ	Europe
	Ἑλλάς -άδος ἡ	Greece
	Δαρεῖος -ου ὁ	Darius
18	κατακαίω *fut* κατακαύσω	I burn down

(1)	What did Xerxes assure the Persian nobles he did not want to do (lines 10-11)?	(2)
(2)	How did he characterise previous Persian kings (lines 11-12)?	(2)
(3)	What did he say he had done since taking over the throne (lines 12-13)?	(3)
(4)	What did he say he intended to do, and by what means (lines 13-15)?	(4)
(5)	Why did he want to punish the Athenians (lines 15-16)?	(3)
(6)	What did he say about Darius (lines 16-17)?	(3)
(7)	What did he say he would do, and on whose behalf (lines 17-19)?	(3)

20 marks

Exercise PP.9

An Ingenious Message

The exiled Spartan king Demaratus informs his fellow Spartans about the planned expedition of Xerxes. Herodotus speculates about his motive for doing so.

ἐπύθοντο οἱ Λακεδαιμόνιοι πρῶτοι βασιλέα ἐπὶ τὴν Ἑλλάδα
στρατεύοντα, ἐπύθοντο δὲ τρόπῳ θαυμασίῳ. ὁ γὰρ Δημάρητος, ὥς γε
φαίνεται, οὐκέτι φίλος ἦν τοῖς ἄλλοις Λακεδαιμονίοις· ἔξεστιν οὖν
εἰκάζειν εἴτε εὐνοίᾳ ταῦτα ἐποίησεν εἴτε καὶ χαίρων. ἐπεὶ μέντοι τῷ
5 Ξέρξῃ ἔδοξεν ἐπὶ τὴν Ἑλλάδα στρατεύειν, ὁ Δημάρητος ἐν Σούσοις ὢν
καὶ ταῦτα μαθών, ἐβούλετο τοῖς Λακεδαιμονίοις ἀγγεῖλαι. τάδε οὖν
ἐμηχανήσατο· δελτίον δίπτυχον λαβὼν τὸν κηρὸν αὐτοῦ ἐξέκνησεν.
ἔπειτα δ' ἔγραψεν ἐν τῷ τοῦ δελτίου ξύλῳ τὴν βασιλέως βουλήν, ποιήσας
δὲ ταῦτα αὖθις ἐπέτηξε τὸν κηρὸν ἐπὶ τὰ γράμματα, ἵνα οἱ ἐν τῇ ὁδῷ
10 φύλακες μηδεμίαν ὑποψίαν τοῦ δελτίου φερομένου ἔχοιντο. ἐπεὶ δ'
ἐδέξαντο τὸ δελτίον οἱ Λακεδαιμόνιοι, πρῶτον μὲν οὐχ οἷοί τ' ἦσαν
συμβαλέσθαι. τέλος δὲ (ὡς ἐγὼ πυνθάνομαι) ἡ Γοργώ, τοῦ μὲν
Κλεομένους θυγάτηρ, τοῦ δὲ Λεωνίδου γυνή, ἐκέλευσεν αὐτοὺς τὸν
κηρὸν ἐκκνᾶν. ἐνόμισε γὰρ αὐτοὺς γράμματα ἐν τῷ ξύλῳ εὑρήσειν.

	Ἑλλάς -άδος ἡ	Greece
	στρατεύω	I make an expedition
	τρόπος -ου ὁ	way
	θαυμάσιος -α -ον	wonderful, marvellous
2	Δημάρητος -ου ὁ	Demaratus (*exiled Spartan king, who had gone over to Persia*)
	οὐκέτι	no longer
	εἰκάζω	I guess
	εἴτε ... εἴτε	whether ... or
4	εὔνοια -ας ἡ	kindness, goodwill
	χαίρω	I rejoice, I am happy
	Ξέρξης -ου ὁ	Xerxes
	Σοῦσα -ων τά	Susa (*important Persian city and royal residence*)
	μηχανάομαι ἐμηχανησάμην	I contrive
7	δελτίον -ου τό	tablet
	δίπτυχος -ον	folded, double (*two writing surfaces protected by raised edges were hinged like a book*)
	κηρός -οῦ ὁ	wax
	ἐκκνάω ἐξέκνησα	I scrape (something) off
8	ξύλον -ου τό	wood
	ἐπιτήκω ἐπέτηξα	I melt (something) onto
	γράμματα -ων τά	letters (of the alphabet)
	ὑποψία -ας ἡ	suspicion
	συμβάλλομαι συνεβαλόμην	I understand, I interpret
12	Γοργώ ἡ	Gorgo
	Κλεομένης -ους ὁ	Cleomenes (*Spartan king of the other royal line to Demaratus, and responsible for his exile*)
	Λεωνίδας -ου ὁ	Leonidas (*half-brother and successor of Cleomenes; hero of Thermopylae - see passages PP.13-17*)

15 οὗτοι οὖν πειθόμενοι ηὗρον καὶ ἀνέγνωσαν. ἔπειτα δὲ τοῖς ἄλλοις
Ἕλλησιν πάντα ἤγγειλαν.

πείθομαι	I obey
ἀναγιγνώσκω ἀνέγνων	I read

Exercise PP.10

Xerxes whips the sea

Xerxes is presented by Herodotus as the archetypal oriental despot. His excessive pride is summed up by his determination to allow no natural obstacle to obstruct him, and by his expectation that even the elements should obey him. Greek readers, with their wide experience of tragic drama, would sense strongly that he is riding for a fall.

Read the passage and answer the questions that follow.

ἐπεὶ οὖν ἔδοξεν ἐπὶ τοὺς Ἀθηναίους ἰέναι, ὁ Ξέρξης, στρατὸν συλλέξας
θαυμάσιον ὅσον, αὐτὸς εἰς Σάρδεις κατήγαγεν. τρία δ' ἔτη ἤδη
διώρυσσεν τὸν ὑπὸ τῷ Ἄθῳ ἰσθμὸν παντοδαπῶν ἀνθρώπων πλῆθος, ἵνα
μὴ περὶ τὸ ὄρος πλεοῦσαι διαφθείρωνται αἱ νῆες. ἄλλοι δὲ γέφυραν
5 ἐποίησαν ἐν τῷ Ἑλλησπόντῳ, ὃς τὴν Εὐρώπην ἀπὸ τῆς Ἀσίας ἀπέχει, ὧν
ἕπτα σταδίων τὸ εὖρος. ποιηθεῖσαν δὲ ταύτην χειμὼν μέγας διέφθειρεν. ὡς
δ' ἐπύθετο ταῦτα ὁ Ξέρξης, λέγεται κελεῦσαι μαστίζειν τε τὴν θάλασσαν
καὶ βάλλειν εἰς αὐτὴν πέδας. καὶ ἠναγκάσθησαν οἱ μαστίζοντες τάδε
τὰ βάρβαρά τε καὶ ἀτάσθαλα λέγειν· "ὦ πικρὸν ὕδωρ, ὁ δεσπότης ὧδε

	Ξέρξης -ου ὁ	Xerxes
	στρατός -οῦ ὁ	army
	θαυμάσιος -α -ον	wonderful, marvellous
	ὅσος -η -ον	(*here*) in size, as to its size
2	κατάγω κατήγαγον	I bring (something) down (*here understand* the army)
	Σάρδεις -εων αἱ	Sardis (*the old Lydian capital, incorporated into the Persian empire*)
	διορύσσω	I dig through
	Ἄθως -ω ὁ	Athos (*mountain and peninsula in Thrace, to the north*
3		*of Greece*)
	ἰσθμός -οῦ ὁ	isthmus, narrow neck of land
	παντοδαπός -ή -όν	of all kinds
	πλῆθος -ους τό	great number, multitude
	γέφυρα -ας ἡ	bridge
5	Ἑλλήσποντος -ου ὁ	Hellespont (*the Dardanelles*)
	Εὐρώπη -ης ἡ	Europe
	Ἀσία -ας ἡ	Asia
	ἀπέχω	I separate
	στάδιον -ου τό	stade (*unit of length, about 200 metres*)
6	εὖρος -ους τό	width (*here 'accusative of respect', i.e.* in width)
	μαστίζω	I whip
	πέδη -ης ἡ	fetter, shackle
	ἀτάσθαλος -ον	presumptuous, reckless
	πικρός -ά -όν	bitter (continued ...)

10 κολάζει, διότι ἠδίκησας αὐτὸν καίπερ οὐδὲν πρὸς αὐτοῦ ἄδικον παθόν.
καὶ βασιλεὺς Ξέρξης διαβήσεταί σε, ἐάν τε σὺ βούλῃ ἐάν τε μή.
δικαίως οὖν οὐδεὶς ἀνθρώπων θύει σοι ὡς ὄντι θολερῷ καὶ ἁλμυρῷ
ποταμῷ." οὕτως οὖν ὁ Ξέρξης ἐκέλευσεν αὐτοὺς κολάζειν τὴν θάλασσαν·
καὶ ἀπέτεμε τὰς κεφαλὰς τῶν τὴν γέφυραν ποιησάντων.

15 ἔπειτα δ' ἐκέλευσε τοὺς ἑαυτοῦ τὸν πορθμὸν αὖθις κολάζειν. οἱ οὖν
ἀρχιτέκτονες δυοῖν γεφύραις ἔζευξαν, ὧν ἑκάστη ναυσὶ τριακοσίαις
ἐποιήθη. σχοινίοις δ' ἰσχυροῖς τὰς ναῦς συνέδησαν, καὶ ἐξ ἑκάστης
ἄγκυρα εἰς τὴν θάλασσαν κατεβλήθη. καὶ ἐπὶ μὲν τὰς ναῦς ἐπέθηκαν
ξύλα, ἐπὶ δὲ τὰ ξύλα ὕλην· φραγμοὺς δ' ἐποίησαν ἀμφοτέρωθεν, ἵνα μὴ
20 οἱ ἵπποι τὴν θάλασσαν ὁρῶντες φοβῶνται.

	πρός	(+ gen) at the hands of
	θολερός -ά -όν	muddy
	ἁλμυρός -ά -όν	salty
	ἀποτέμνω ἀπέτεμον	I cut off
14	γέφυρα -ας ἡ	bridge
	πορθμός -οῦ ὁ	channel
	ἀρχιτέκτων -ονος ὁ	engineer
	ἔζευξα (irreg aor)	I yoked
	τριακόσιοι -αι -α	three hundred
17	σχοινίον -ου τό	cable
	συνδέω συνέδησα	I bind (something) together
	ἄγκυρα -ας ἡ	anchor
	ἐπέθηκα (irreg aor)	I put on
	ξύλον -ου τό	log, piece of wood
19	ὕλη -ης ἡ	(here) brushwood
	φραγμός -οῦ ὁ	barricade
	ἀμφοτέρωθεν	on both sides

(1) What did Xerxes do after deciding to attack the Athenians (lines 1-2)? (5)
(2) What task occupied three years, and why was it done (lines 2-4)? (6)
(3) What facts are we told about the Hellespont, which Xerxes bridged (lines 5-6)? (3)
(4) What happened to the bridge (line 6)? (2)
(5) What actions is Xerxes said to have commanded in response to this (lines 7-8)? (4)
(6) What description is given of the words the men carrying out Xerxes' order were commanded to utter (lines 8-9)? (2)
(7) Summarise what the men said on Xerxes' behalf (lines 9-13). (6)
(8) What did Xerxes do to the men who had built the bridge (line 14)? (1)
(9) Describe the second solution to bridging the Hellespont (lines 15-18). (6)
(10) How was the surface of the new bridges made, and why were barricades put along the sides (lines 18-20)? (5)

40 marks

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Exercise PP.11

The Sons of Pythius

This story, like the previous one, contributes importantly to the characterisation of Xerxes. He is not simply wicked; rather, his gestures both of generosity and of vindictiveness are on a grand scale - and it is unpredictable how the despot will behave in any situation. Herodotus intends a lesson about types of government: Greek readers would be thankful that the republican constitutions of their small city-states were usually free from the corrupting effects of absolute power.

ἦν δὲ Λυδός τις, Πύθιος ὀνόματι, ὃς πρότερον τὸν Ξέρξην ἐξένισε, καὶ
χρήματα πολλὰ τῇ στρατιᾷ παρέσχεν. καὶ νῦν πρὸς βασιλέα ἐλθὼν
ἔλεξε τάδε· "ὦ δέσποτα, ἀγαθά σε ποιήσας βούλομαι τι αἰτεῖν, σοὶ μὲν
μικρόν, ἐμοὶ δὲ μέγα". ὁ δὲ Ξέρξης, οὐκ εἰδὼς τί ὁ Πύθιος λέξει, ἔφη
5   ποιήσειν τοῦτο. ὁ οὖν Πύθιος εἶπεν, "ὦ δέσποτα, εἰσί μοι παῖδες πέντε,
καὶ πάντες μετά σου ἐπὶ τὴν Ἑλλάδα πορεύονται. ἕνα οὖν τὸν
<u>πρεσβύτατον</u> <u>παράλυσον</u>, ἐμὲ τὸν γέροντα <u>οἰκτείρων</u>, ἵνα ἐνθάδε
μένῃ τῷ πατρὶ βοηθήσων. τοὺς δὲ τέσσαρας ἄγε· ἐλπίζω τὸ σὸν ἔργον
εὐτυχὲς ἔσεσθαι." ὁ δὲ Ξέρξης μάλιστα ὀργισθεὶς ἀπεκρίνατο, "ὦ κακὲ
10 ἄνθρωπε, σὺ <u>ἐτόλμησας</u> περὶ τοῦ παιδὸς λέγειν, ἐμοῦ βασιλέως ἐπὶ τὴν
Ἑλλάδα <u>στρατεύοντος</u> καὶ τοὺς ἐμοὺς παῖδας ἄγοντος; δεῖ σε μαθεῖν
δοῦλον ὄντα. σὲ μέντοι καὶ τοὺς τέσσαρας σῴζει ἡ πρότερον <u>ξενία</u>. τὸν
δὲ πρεσβύτατον, ὃν μάλιστα φιλεῖς, <u>δίκην δοῦναι</u> δεῖ." ἔπειτα δ᾽ ἐκέλευσε
στρατιώτας τινὰς τὸν πρεσβύτατον παῖδα εὑρόντας <u>μέσον</u> <u>διατεμεῖν</u>·
15 διατεμόντας δὲ τὰ <u>ἡμίτομα</u> <u>διαθεῖναι</u> τὸ μὲν <u>ἐπὶ δεξιὰ</u> τῆς ὁδοῦ, τὸ δὲ ἐπ᾽
<u>ἀριστερά</u>. ἔπειτα δὲ ὁ Ξέρξης πάντα τὸν στρατὸν <u>διεξήγαγεν</u>.

	Λυδός -οῦ ὁ	Lydian
	Πύθιος -ου ὁ	Pythius
	Ξέρξης -ου ὁ	Xerxes
	ξενίζω ἐξένισα	I entertain
6	Ἑλλάς -άδος ἡ	Greece
	πρεσβύτατος -η -ον	eldest
	παραλύω παρέλυσα	I release
	οἰκτείρω	I pity
	τολμάω ἐτόλμησα	I dare
11	στρατεύω	I make an expedition
	ξενία -ας ἡ	hospitality
	δίκην δοῦναι	to pay the penalty
	μέσος -η -ον	in the middle
	διατέμνω διέτεμον	I cut apart
15	ἡμίτομος -ον	cut in half
	διαθεῖναι	to arrange
	ἐπὶ δεξιά	on the right
	ἐπ᾽ ἀριστερά	on the left
	διεξάγω διεξήγαγον	I lead right through

Exercise PP.12

Xerxes weeps

Part of the genius of Herodotus is the way in which his portrayal of Xerxes, alongside the uncontrolled temper and arbitrary cruelty, allows glimpses too of a more sympathetic side. In this story Xerxes has a moment of insight into a universal human truth. The story is also rich in dramatic irony: many of the men will, we realise, be dead long before Xerxes imagines. Here again Xerxes resembles the main character of a tragic drama: we can pity him even as we condemn his behaviour. The two sides of Xerxes also echo Herodotus' portrayal of Croesus (which we looked at in Chapter 11): Xerxes dominates the last part of the historian's work as Croesus dominated the first part. But with Croesus (who was himself a victim of Persian aggression) the positive side was much more strongly emphasised.

ἐπεὶ δ᾽ ἐγένοντο ἐν Ἀβύδῳ (αὕτη δὲ ἡ πόλις ἐστὶ τῶν ἐν Ἀσίᾳ ἐσχάτη),
μέλλων διαβήσειν τὸν Ἑλλήσποντον, ὁ Ξέρξης ἐπὶ κολωνοῦ ἐν ἕδρᾳ
λιθίνῃ καθίζων πάντα τὸν στρατὸν ἐθεᾶτο. ὡς δὲ ἑώρα τόν τε
Ἑλλήσποντον ταῖς ναυσὶν κρυφθέντα, τά τε πεδία ἀνθρώπων πλήρη,
5   πρῶτον μὲν ἑαυτὸν ἐμακάρισεν· μετὰ δὲ τοῦτο ἐδάκρυσεν. ἰδόντος δὲ τοῦ
Ἀρταβάνου τοῦ πατρὸς ἀδελφοῦ, ὃς πρότερον συνεβούλευσε τῷ Ξέρξῃ μὴ
στρατεύειν, καὶ τὴν τῶν δακρύων αἰτίαν αἰτοῦντος, ἀπεκρίνατο
βασιλεὺς τάδε· "εἰσῆλθέ με κατοικτείρειν τούτους, λογισάμενον ὡς βραχύς
ἐστιν ὁ πᾶς ἀνθρώπινος βίος· ἐπεὶ τούτων τοσούτων ὄντων οὐδεὶς εἰς
10   ἑκατοστὸν ἔτος περιέσται."

	Ἄβυδος -ου ἡ	Abydus
	Ἀσία -ας ἡ	Asia
	ἔσχατος -η -ον	last, furthest
	Ἑλλήσποντος -ου ὁ	Hellespont (*the Dardanelles, dividing Europe from*
2		*Asia*)
	ἐπί (+ *gen*)	on
	κολωνός -οῦ ὁ	hill
	ἕδρα -ας ἡ	seat
	λίθινος -η -ον	stone, made of stone
3	θεάομαι	I watch
	πεδίον -ου τό	plain, flat piece of land
	πλήρης -ες	full
	μακαρίζω ἐμακάρισα	I congratulate, I bless
	Ἀρτάβανος -ου ὁ	Artabanus
6	ἀδελφός -οῦ ὁ	brother
	συμβουλεύω συνεβούλευσα	I advise (+ *dat*)
	στρατεύω	I make an expedition
	αἰτία -ας ἡ	cause, reason
	κατοικτείρω	I pity
8	λογίζομαι ἐλογισάμην	I reason
	βραχύς -εια -ύ	brief, short
	ἀνθρώπινος -η -ον	human
	βίος -ου ὁ	life
	ἑκατοστός -ή -όν	hundredth
10	περίειμι	I survive

Exercise PP.13

Spartan behaviour at Thermopylae

Thermopylae was a narrow pass (between mountains and sea) linking Greece with the north. It gave access to central and southern Greece. As the Persians approach (in the summer of 480 BC), most of the Peloponnesians among the combined Greek forces favour retreating, putting up resistance much further south and defending only the Peloponnese. The Spartan king Leonidas stands firm. The Spartans were famous not only for military prowess but for a cool and apparently unconcerned attitude which constantly disconcerted their enemies. The long hair of Spartan warriors may have been linked to a vow (they would not cut it until victorious).

Read the first part of the passage and answer the questions below.

οἱ δὲ ἐν Θερμοπύλαις Ἕλληνες, ἐπειδὴ οἱ Πέρσαι ἀφικνοῦντο, μάλιστα
φοβούμενοι ἐβουλεύοντο περὶ φυγῆς. τοῖς μὲν γὰρ ἄλλοις Πελοποννησίοις
ἐδόκει ἀπελθοῦσιν τὸν Ἰσθμὸν φυλάσσειν, τῷ δὲ Λεωνίδᾳ ἐκεῖ μένειν.
ταῦτα δὲ βουλευομένων αὐτῶν, ἔπεμψεν ὁ Ξέρξης ἱππέα τινὰ ὡς
5   ἀγγελοῦντα πόσοι εἰσὶν οἱ Ἕλληνες καὶ τί ποιοῦσιν. ἐπεὶ δὲ
προσῆλθεν ὁ ἱππεὺς πρὸς τὸ τῶν Πελοποννησίων στρατόπεδον, τοὺς μὲν
ἔσω τοῦ τείχους ἰδεῖν οὐκ οἷός τ᾽ ἦν, τοὺς δ᾽ ἔξω ἐθεᾶτο.

	Θερμοπύλαι -ῶν αἱ	Thermopylae
	Πέρσαι -ῶν οἱ	Persians
	βουλεύομαι ἐβουλεύσαμην	I have a discussion, I deliberate
	φυγή -ῆς ἡ	flight, escape
2	Πελοποννήσιοι -ων οἱ	Peloponnesians
	Ἰσθμός -οῦ ὁ	the Isthmus (of Corinth, *dividing the Peloponnese from the rest of Greece*)
	Λεωνίδας -ου ὁ	Leonidas
	Ξέρξης -ου ὁ	Xerxes
6	στρατόπεδον -ου τό	camp
	ἔσω	inside (+ *gen*)
	ἔξω	outside
	θεάομαι	I watch

(1)   What was the initial reaction of the Greeks at Thermopylae as the
         Persians were approaching (lines 1-2)?   (4)
(2)   What did most of the Peloponnesians favour doing (lines 2-3)?   (4)
(3)   What did Leonidas decide to do (line 3)?   (2)
(4)   Which is the correct translation of ταῦτα δὲ βουλευομένων
         αὐτῶν (line 4)?   (1)
         [a]   *But when they had decided these things*
         [b]   *And as they themselves wanted these things*
         [c]   *But as they were discussing these things*
(5)   Why did Xerxes send a horseman (line 4-5)?   (4)
(6)   What was the horseman find when he rode up to the Peloponnesian
         camp (lines 5-7)?   (5)

                                                                                                     ─────────
                                                                                                     20 marks

Translate the rest of the passage which follows on the next page.

8   καὶ τοὺς μὲν τῶν ἀνδρῶν ἑώρα γυμναζομένους, τοὺς δὲ τὰς κόμας
    κτενιζομένους. πάντα οὖν ταῦτα θεώμενος καὶ θαυμάζων καθ᾽ ἡσυχίαν
10 ἀπήλασεν, οὐδενὸς διώκοντος. εἰς δὲ τὸ τῶν Περσῶν στρατόπεδον
    ἀφικόμενος ἤγγειλε τῷ Ξέρξῃ πάντα ἃ εἶδεν. ἀκούσας μέντοι ὁ Ξέρξης
    οὐκ ἔγνω τοὺς Λακεδαιμονίους παρασκευαζομένους ὡς ἰσχυρότατα
    μαχεσομένους· ἐφαίνοντο γὰρ αὐτῷ γελοῖα ποιεῖν.

	γυμνάζομαι	I exercise
	κόμαι -ῶν αἱ	hair
	κτενίζομαι	I comb
	θεάομαι	I watch
9	καθ᾽ ἡσυχίαν	at leisure
	ἀπελαύνω ἀπήλασα	I ride away
	στρατόπεδον -ου τό	camp
	γελοῖος -α -ον	laughable

Exercise PP.14

Xerxes loses patience

Xerxes is unnerved by the Spartan resistance and by the heavy losses they inflict on his army. He threatens his officers, but there is no breakthrough.

    ὁ οὖν Ξέρξης πρὸ τῆς εἰσβολῆς τέσσαρας ἡμέρας ἔμενεν. τῇ δὲ πέμπτῃ
    ἡμέρᾳ, τῶν Λακεδαιμονίων οὐκ ἀπελθόντων, βασιλεὺς ἤδη μάλιστα
    ὀργιζόμενος τοὺς ἑαυτοῦ στρατιώτας ἐπ᾽ αὐτοὺς ἔπεμψεν ἵνα τὴν
    εἰσβολὴν λάβοι. τῶν δὲ Περσῶν, οἳ ὑπὸ βασιλέως τοὺς Λακεδαιμονίους
5   ζωγρῆσαι ἐκελεύσθησαν, πλεῖστοι μὲν ἐν τῇ μάχῃ ἔπιπτον, τοσοῦτοι δὲ
    προὐχώρησαν ὥστε τὴν μάχην μὴ παύσασθαι. Λακεδαιμόνιοι δέ τινες
    καὶ ἀπέθανον, ἀλλ᾽ ἐλάσσονες ἢ οἱ Πέρσαι. τῇ δὲ ὑστεραίᾳ ὁ Ξέρξης,
    ἐλπίσας τοὺς Λακεδαιμονίους (καίπερ ἀνδρείως μαχεσαμένους) ῥᾷον νῦν
    νικηθήσεσθαι, τοῖς μεθ᾽ ἑαυτοῦ ὧδε εἶπεν· "ὦ Πέρσαι, ἐὰν μὴ τοὺς
10 πολεμίους τοὺς τὴν εἰσβολὴν φυλάσσοντας εἰς τὴν θάλασσαν σήμερον
    διώξητε, ἐγὼ αὐτὸς ὑμᾶς δεινότατα κολάσω." οἱ μὲν οὖν Πέρσαι, πάντως
    φοβούμενοι, αὖθις τοῖς Λακεδαιμονίοις προσέβαλον ὡς τὴν εἰσβολὴν
    αἱρήσοντες, οἱ δὲ Λακεδαιμόνιοι αὐτοὺς ταχέως ἔτρεψαν.

	Ξέρξης -ου ὁ	Xerxes
	εἰσβολή -ῆς ἡ	pass
	Πέρσαι -ῶν οἱ	Persians
	ζωγρέω ἐζώγρησα	I take prisoner, I capture alive
6	προχωρέω προὐχώρησα	I advance, I go forward
	τῇ ὑστεραίᾳ	on the next day
	σήμερον	today
	πάντως	utterly
	τρέπω ἔτρεψα	I rout, I make (someone) turn and run

Exercise PP.15

The Mountain Path

The weakness of Thermopylae as a defensive position was the alternative route along the ridge of the mountains above. This was relatively easy for those who could find the way. Here a local man shows it to the Persians.

τῇ δὲ <u>ὑστεραίᾳ</u>, ὡς ἐν <u>ἀπορίᾳ</u> ἦν βασιλεὺς (οὐ γὰρ ἄμεινον ἔπρασσον οἱ
<u>Πέρσαι</u>) ἦλθεν αὐτῷ εἰς λόγους ἀνήρ τις τῶν <u>ἐπιχωρίων</u>, ὃς <u>ἡγεμὼν</u>
γενόμενος τοῖς Πέρσαις <u>ἀτραπὸν</u> <u>ἔδειξε</u> διὰ τοῦ ὄρους εἰς <u>Θερμοπύλας</u>
<u>φέρουσαν</u>. ὁ δὲ Ξέρξης εὐθὺς <u>περιχαρὴς</u> γενόμενος πέμπει ταύτῃ τοὺς
5 <u>ἀθανάτους</u>, ὧν <u>ἐστρατηγεῖ</u> ὁ <u>Ὑδάρνης</u>. οἱ δέ, πᾶσαν τὴν νύκτα
πορευόμενοι, <u>ἅμ᾽ ἡμέρᾳ</u> ἀφίκοντο πρὸς τὸ <u>ἄκρον</u> ὄρος, ἐν ᾧ φύλακες
ἔμενον ἄνδρες τῆς <u>Φωκίδος</u> <u>χίλιοι</u>. οὗτοι δὲ <u>ψόφον</u> ἀκούοντες τῶν <u>φύλλων</u>
τῶν <u>ὑπὸ</u> τοῖς ποσὶν (<u>δρυῶν</u> γὰρ <u>πλῆρες</u> ἦν τὸ ὄρος) ἔγνωσάν τε
ἀναβάντας τοὺς πολεμίους καὶ εἰς μάχην <u>ὡπλίζοντο</u>. ὡς δὲ πολλοῖς
10 ἐβάλλοντο τοῖς <u>οἰστοῖς</u>, ἐπ᾽ ἄλλο ὄρος ἔφευγον, ὡς <u>ἐντεῦθεν</u> μέχρι
θανάτου μαχεσόμενοι, οἱ δὲ Πέρσαι, <u>ἀμελοῦντες</u> αὐτῶν, ταχέως
κατέβαινον εἰς τὰς Θερμοπύλας.

	τῇ ὑστεραίᾳ	on the the next day
	ἀπορία -ας ἡ	perplexity
	Πέρσαι -ῶν οἱ	Persians
	ἐπιχώριοι -ων οἱ	local inhabitants
2	ἡγεμών -όνος ὁ	(*here*) guide
	ἀτραπός -οῦ ἡ	path
	ἔδειξα (*irreg aor*)	I showed
	Θερμοπύλαι -ῶν αἱ	Thermopylae
	φέρω	(*here*) I lead
4	περιχαρής -ές	delighted
	ἀθάνατος -ον	immortal (*in pl as proper name* The Immortals, *crack division of Persian troops*)
	στρατηγέω	I am general, I command
	Ὑδάρνης -ους ὁ	Hydarnes
6	ἅμ᾽ ἡμέρᾳ	at daybreak
	ἄκρος -α -ον	top (part of)
	Φωκίς -ίδος ἡ	Phocis (*region of central Greece*)
	χίλιοι -αι -α	1000
	ψόφος -ου ὁ	noise, sound
7	φύλλον -ου τό	leaf
	ὑπό	(+ *dat*) under
	δρῦς δρυός ἡ	oak tree
	πλήρης -ες	full
	ὁπλίζομαι	I arm (myself), I put on armour
10	οἰστός -οῦ ὁ	arrow
	ἐντεῦθεν	from there
	μέχρι (+ *gen*)	until, to the point of
	ἀμελέω (+ *gen*)	I take no notice of

Exercise PP.16

The Last Stand

Realising that the Persians have found the mountain path and so outflanked the Greek defenders of the pass,
Leonidas remains with his 300 Spartans to die heroically in an impossible last stand. Although
Thermopylae was a defeat for the Greeks, it is always listed with the great victories in the war, both
because of the self-sacrificing heroism of the Spartans, and because their resistance delayed the Persians
and allowed Greek forces further south to improve their state of preparedness.

ὡς δ' ἔμαθον οἱ ἐν <u>Θερμοπύλαις</u> τὴν τῶν <u>Περσῶν</u> <u>περίοδον</u>, <u>ἐβουλεύοντο</u>
τί χρὴ ποιεῖν. <u>βουλευσάμενοι</u> δὲ οἱ μὲν πλεῖστοι <u>οἴκαδε</u> ἀπῆλθον, οἱ δὲ
μετὰ τοῦ <u>Λεωνίδου</u> καὶ τῶν <u>τριακοσίων</u> μένοντες <u>διεκινδύνευον</u>. ἐκεῖνος
γὰρ οὐκ ἤθελεν ἀπιέναι διὰ τὸ <u>μαντεῖον</u> ὃ οἱ Λακεδαιμόνιοι ἐν
5   <u>Δελφοῖς</u> ἐδέξαντο, ὡς δεῖ δυοῖν ἓν γενέσθαι· ἢ ὑπὸ Περσῶν αἱρεθῆναι τὴν
<u>Σπάρτην</u>, ἢ ἀποθανεῖν τὸν βασιλέα.

	Θερμοπύλαι -ῶν αἱ	Thermopylae
	Πέρσαι -ῶν οἱ	Persians
	περίοδος -ου ἡ	journey round
	βουλεύομαι ἐβουλεύσαμην	I have a discussion, I deliberate
2	οἴκαδε	home, homewards
	Λεωνίδας -ου ὁ	Leonidas
	τριακόσιοι -αι -α	three hundred
	διακινδυνεύω	I endure danger to the end
	μαντεῖον -ου τό	oracle
5	Δελφοί -ῶν οἱ	Delphi
	Σπάρτη -ης ἡ	Sparta

Read the rest of the passage on the next page and answer the questions that follow.

7 ὁ δὲ Ξέρξης, νομίζων ἤδη ἐκ τοῦ ὄρους καταβῆναι τοὺς ἑαυτοῦ, τὸν
στρατιὰν αὖθις ἐκέλευσε προσιέναι· προσιόντων δ' αὐτῶν πολὺ <u>πλῆθος</u>
ἔπιπτεν. <u>ὄπισθε</u> γὰρ οἱ ἡγεμόνες <u>μάστιξιν</u> αὐτοὺς ἔτυπτον, ἀεὶ <u>εἰς τὸ</u>
10 <u>πρόσω</u> <u>ἐποτρύνοντες·</u> καὶ πολλοὶ μὲν δὴ εἰς τὴν θάλασσαν εἰσέπιπτον,
πλείονες δ' ἔτι ὑπ' <u>ἀλλήλων</u> <u>κατεπατοῦντο.</u> ἦν δὲ <u>λόγος</u> οὐδεὶς τῶν
ἀποθανόντων. εἰδότες γὰρ οἱ Ἕλληνες τὸν μέλλοντα ἑαυτοῖς ἔσεσθαι
θάνατον ἐκ τῶν τὸ ὄρος περιιόντων, <u>ἀπέδειξαν</u> τοῖς πολεμίοις πόσην
<u>ῥώμην</u> εἶχον.

	πλῆθος -ους τό	crowd, multitude
	ὄπισθε	behind
	μάστιξ -ιγος ἡ	whip
	τύπτω	I beat, I lash
9	εἰς τὸ πρόσω	forwards, to the front
	ἐποτρύνω	I urge on
	ἀλλήλους -ων	each other
	καταπατέω	I trample down
	λόγος -ου ὁ	(*here*) count, reckoning
13	ἀπέδειξα (*irreg aor*)	I showed
	ῥώμη -ης ἡ	strength

(1) What did Xerxes think had happened by now (line 7)? (3)

(2) What order did he give as a result (lines 7-8)? (2)

(3) How were the Persian troops urged on by their leaders (lines 9-10)? (4)

(4) What two disastrous effects did this have (lines 10-11)? (5)

(5) What did the Greeks know was in store for them, and at whose
hands (lines 12-13)? (3)

(6) What did they do in these circumstances (lines 13-14)? (3)

---

20 marks

Exercise PP.17

Leonidas and Dieneces

This passage includes the two-line epigram written by the poet Simonides for the Spartans who died at Thermopylae, and the 'laconic' remark of Dieneces before the battle. Both became famous. The stone lion commemorating Leonidas paid tribute to the meaning of his name.

ἐν δὲ τούτῳ τῷ <u>πόνῳ</u> αὐτός τε πίπτει ὁ <u>Λεωνίδας</u> καὶ μετ' αὐτοῦ
Λακεδαιμονίων ἄνδρες ἄριστοι· πίπτουσι δὲ καὶ τῶν <u>Ξέρξου ἀδελφῶν</u> δύο,
ὑπὲρ τοῦ νεκροῦ τοῦ Λεωνίδου μαχόμενοι. ὡς δὲ τοὺς μετὰ τοῦ <u>Ὑδάρνου</u>
ἀφίκεσθαι ἐπύθοντο, οἱ Ἕλληνες συνελέχθησαν ἐπὶ <u>κολωνόν</u> τινα, ἐν ᾧ
5   νῦν ὁ <u>λίθινος</u> λέων ἐστὶν ὑπὲρ τοῦ Λεωνίδου. τούτους δὲ <u>μαχαίραις</u>
τε καὶ χερσὶ καὶ <u>στόμασι</u> μαχομένους τέλος ἐνίκησαν οἱ πολέμιοι.
οἱ δὲ Λακεδαιμόνιοι ἔθαψαν τοὺς ἀποθανόντας <u>οὗ</u> ἔπεσον· καὶ <u>ἔπος</u>
ἐγράφθη τόδε·

ὦ <u>ξεῖν'</u>, ἄγγειλον Λακεδαιμονίοις ὅτι <u>τῇδε</u>
10   <u>κείμεθα</u> τοῖς <u>κείνων</u> <u>ῥήμασι</u> <u>πειθόμενοι</u>.

τῶν δὲ μετὰ τοῦ Λεωνίδου ἀποθανόντων ἄριστος λέγεται γενέσθαι
Λακεδαιμόνιός τις <u>Διηνέκης</u>, ὃν πρὸ τῆς μάχης εἰπεῖν φασι τόδε·
πυθόμενος γὰρ παρὰ <u>Τραχινίου</u> τινὸς ὅτι οἱ βάρβαροι <u>τοξεύοντες</u> τὸν
<u>ἥλιον</u> τῷ τῶν <u>οἰστῶν</u> <u>πλήθει</u> κρύπτουσιν, "ἀγαθά γε," ἔφη, "ἡμῖν
15   πάντα ἀγγέλλεις· κρυπτόντων γὰρ τῶν Περσῶν τὸν ἥλιον, ἐν <u>σκιᾷ</u>
ἔσται ἡ πρὸς αὐτοὺς μάχη."

	πόνος -ου ὁ	struggle, toil
	Λεωνίδας -ου ὁ	Leonidas
	Ξέρξης -ου ὁ	Xerxes
	ἀδελφός -οῦ ὁ	brother
3	Ὑδάρνης -ου ὁ	Hydarnes
	κολωνός -οῦ ὁ	hill
	λίθινος -η -ον	(made of) stone
	μάχαιρα -ας ἡ	dagger, short sword
	στόμα -ατος τό	mouth
7	οὗ	where
	ἔπος -ους τό	(*here*) inscription, text
	ἐπιγράφω *aor pass* ἐπεγράφην	I inscribe
	ξεῖνος	= ξένος (*dialect form*)
	τῇδε	here
10	κεῖμαι	I lie
	κεῖνος	= ἐκεῖνος (*dialect form*)
	ῥήμα -ατος τό	word
	πείθομαι (+ *dat*)	I obey
	Διηνέκης -ους ὁ	Dieneces
13	Τραχίνιος -ου ὁ	Trachinian, man of Trachis (*region in central Greece*)
	τοξεύω	I shoot, I use a bow
	ἥλιος -ου ὁ	sun
	οἰστός -οῦ ὁ	arrow
	πλῆθος -ους τό	quantity
15	σκία -ᾱς ἡ	shade, shadow

Exercise PP.18

Artemisia at Salamis

The Persians advanced south by land and sea. Athens was evacuated after the Delphic oracle told the people to 'put their trust in wooden walls': the great statesman and military leader Themistocles argued that this referred to the fleet rather than the wooden stockade surrounding the Acropolis. He was vindicated when a major naval victory was won just off Salamis (an island close to Athens) in September of 480 BC. As at Marathon ten years earlier, clever Greek tactics made up for numerical inferiority: Themistocles enticed the Persians to fight in a narrow channel where the Greek ships (heavier, and fewer) might have a better chance, and sheer numbers were of little help to the enemy. Herodotus as usual gives the broad picture but prefers to focus on anecdotes of human interest: this story about the Carian queen Artemisia (an ally of Xerxes) is one of his best, illustrating the Greek admiration for cunning intelligence (in whatever context) which we first saw in the Cyclops story in Chapter 5.

περὶ δὲ τῶν ἄλλων οὐκ ἔξεστιν ἀκριβῶς γνῶναι ὡς ἕκαστοι τῶν
βαρβάρων ἢ τῶν Ἑλλήνων ἠγωνίζοντο· περὶ δὲ τῆς Ἀρτεμισίας τάδε
ἐγένετο, ἀφ' ὧν ἐτιμᾶτο μᾶλλον ὑπὸ βασιλέως. ἐπεὶ γὰρ εἰς θόρυβον
πολὺν ἀφίκετο τὰ βασιλέως πράγματα, ἡ τῆς Ἀρτεμισίας ναῦς ἐδιώκετο
5 νηὶ Ἀττικῇ. καὶ ὡς τῇ Ἀρτεμισίᾳ οὐκ ἐξῆν ἐκφυγεῖν (ἦσαν γὰρ πρὸ
αὐτῆς ἄλλαι νῆες φίλιαι) ἔδοξεν αὐτῇ τάδε ποιῆσαι. διωκομένη γὰρ
ἐνέβαλε νηὶ φιλίᾳ ἀνδρῶν τῶν Καλυνδίων. ὡς δὲ τὴν ναῦν κατέδυσεν,
ἡ Ἀρτεμισία δύο ἀγαθὰ ἑαυτὴν ἐποίησεν· ὁ γὰρ τῆς Ἀττικῆς νεὼς
τριήραρχος, ὡς εἶδεν αὐτὴν ἐμβάλλουσαν νηὶ πολεμίᾳ, νομίσας τὴν τῆς
10 Ἀρτεμισίας ναῦν Ἑλληνικὴν εἶναι, πρὸς ἄλλας ἀπέτρεψεν. τοῦτο μὲν
οὖν ὠφέλησεν αὐτήν, ὅτι ἐκφυγοῦσα περιεγένετο· ἐκεῖνο δὲ μάλιστα
ὠφελιμὸν ἐγένετο, ὅτι ἐκ τῆς Καλυνδικῆς νεὼς οὐδεὶς ἐσώθη ὥστε
κατηγορεῖν αὐτῆς. ὁ γὰρ Ξέρξης ἐνόμισε τὴν ναῦν τὴν διαφθαρεῖσαν
εἶναι πολεμίαν, καὶ εἶπεν, "οἱ μὲν ἄνδρες μοι νῦν γυναῖκες εἰσίν, αἱ δὲ
15 γυναῖκες ἄνδρες."

	ἀκριβῶς	exactly, accurately
	ἀγωνίζομαι	I compete
	Ἀρτεμισία -ας ἡ	Artemisia (*queen of Carian kingdom including Halicarnassus, on the coast of modern Turkey*)
3	θόρυβος -ου ὁ	confusion, disturbance
	πράγματα -ων τά	affairs
	Ἀττικός -ή -όν	Attic, Athenian
	φίλιος -α -ον	friendly
	ἐμβάλλω ἐνέβαλον	I ram (+ *dat*)
7	Καλύνδιοι -ων οἱ	Calyndians (*Calynda was a town in Caria*)
	καταδύω κατέδυσα	I sink (something)
	τριήραρχος -ου ὁ	captain
	πολέμιος -σ -ον	enemy, of the enemy
	Ἑλληνικός -ή -όν	Greek
10	ἀποτρέπω ἀπέτρεψα	I turn aside
	ὠφελέω ὠφέλησα	I help, I benefit (someone)
	περιγίγνομαι περιεγενόμην	I survive
	ὠφέλιμος -η -ον	helpful, beneficial
	Καλυνδικός -ή -όν	Calyndian
13	κατηγορέω	I accuse (+ *gen*)

Exercise PP.19

A confused end to the battle

Just as in the battle itself, the Persians are hampered by their numbers in trying to get away afterwards.

Read the passage and answer the questions below.

ἐν δὲ ταύτῃ τῇ μάχῃ ἀπέθανε μὲν ὁ στρατηγὸς Ἀραβίγνης ὁ τοῦ Δαρείου
υἱός, τοῦ Ξέρξου ὢν ἀδελφός· ἀπέθανον δ' ἄλλοι πολλοί τε καὶ
ὀνομαστοὶ τῶν Περσῶν τε καὶ τῶν ἄλλων συμμάχων, ὀλίγοι δέ τινες τῶν
Ἑλλήνων. διότι γὰρ νεῖν οἷοί τ' ἦσαν εἰς τὴν Σαλαμῖνα διένεόν τινες ὧν
5 αἱ νῆες διεφθείροντο. τῶν δὲ βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσσῃ
διεφθάρησαν, νεῖν οὐχ οἷοί τ' ὄντες. ἐπεὶ δὲ αἱ πρῶται νῆες ἔφευγον, τότε
αἱ πλεῖσται διεφθείροντο. οἱ γὰρ ὄπισθε ταχθέντες εἰς τὸ πρόσθεν ἰέναι
ταῖς ναυσὶ πειρώμενοι, ὡς ποιήσοντες καὶ αὐτοὶ βασιλεῖ ἔργον τι ἄξιον
λόγου, ταῖς ἄλλαις ναυσὶ φευγούσαις περιέπιπτον. οἱ δὲ βάρβαροι ὧν αἱ
10 νῆες περιεγένοντο φεύγοντες ἀφίκοντο εἰς τὸ Φάληρον.

	Ἀραβίγνης ὁ	Arabignes
	Δαρεῖος -ου ὁ	Darius
	Ξέρξης -ου ὁ	Xerxes
	ἀδελφός -οῦ ὁ	brother
3	ὀνομαστός -ή -όν	distinguished
	νέω	I swim
	Σαλαμίς -ῖνος ἡ	Salamis (*island close to Athens*)
	διανέω	I reach by swimming
	ὄπισθε	behind
7	τάσσω *aor pass* ἐτάχθην	I draw up
	εἰς τὸ πρόσθεν	forwards
	περιπίπτω	I fall foul of, I get dashed against (+ *dat*)
	περιγίγνομαι περιεγενόμην	I survive
	Φάληρον -ου τό	Phalerum (*harbour of Athens*)

(1) Who was Arabignes, and what happened to him (lines 1-2)? (4)
(2) What is said about the casualties on the two sides (lines 2-4)? (5)
(3) What were some of the shipwrecked Greeks able to do (lines 4-5)? (2)
(4) Why were most of the enemy unable to do the same (lines 5-6)? (1)
(5) How and why did the Persian ships fall foul of each other (lines 7-9)? (6)
(6) Which men managed to reach Phalerum (lines 9-10)? (2)

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20 marks

Exercise PP.20
Persian and Spartan Banquets

Despite the messy and confused ending to the fighting at Salamis (passage PP.19), the message of the battle was clear. Xerxes at once returned to Persia with the remnant of his fleet, leaving his cousin and subordinate Mardonius with a picked force to stay in Greece over the winter and continue the campaign by land. Mardonius was duly defeated by the Greeks at Plataea in 479 BC under the command of the Spartan Pausanias. This final story takes place just after the Greek victory there. (It refers at the start to Xerxes' departure after the defeat at Salamis the previous autumn.) The contrast between the oriental wealth and luxury represented by the Persians, and the more frugal lifestyle of the Greeks (particularly the austere Spartans) runs all through Herodotus' work. He believes it goes with political differences: servile obedience to a despot, as against participation in a free and open society. Yet Herodotus also stresses that the Persians had themselves started as a poor but disciplined and energetic people, before their career of conquest: the change illustrates his belief about the instability of fortune, which we saw constantly illustrated in the stories in Chapters 10 and 11. And the reverse can happen too: Herodotus perhaps hints that Athens in his own day, emboldened by her victories in the Persian Wars to embark upon her own career of conquest and imperialism, risks falling prey to a quasi-oriental despotism and self-indulgence.

μετὰ δὲ τὴν ἐν <u>Σαλαμῖνι</u> μάχην λέγεται καὶ τάδε γενέσθαι, ὅτι ὁ <u>Ξέρξης</u>
φεύγων ἐκ τῆς <u>Ἑλλάδος</u> τῷ <u>Μαρδονίῳ</u> τὴν <u>κατασκευὴν</u> <u>καταλίποι</u> τὴν
ἑαυτοῦ· τὸν οὖν <u>Παυσανίαν</u>* ὁρῶντα τὴν τοῦ Μαρδονίου κατασκευὴν
χρυσῷ τε καὶ <u>ἀργύρῳ</u> <u>κοσμηθεῖσαν</u> κελεῦσαι* τοὺς <u>ὀψοποιοὺς</u> <u>ὥσπερ</u>
5 τῷ Μαρδονίῳ <u>δεῖπνον</u> παρασκευάζειν. ὡς δὲ κελευόμενοι οὗτοι ἐποίουν
ταῦτα, ἔπειτα τὸν Παυσανίαν ἰδόντα <u>κλίνας</u> τε καὶ <u>τραπέζας</u> χρυσοῦ
καὶ <u>ἀργύρου</u>, καὶ <u>παρασκευὴν</u> <u>μεγαλοπρεπῆ</u> τοῦ δείπνου, θαυμάζοντα
πάντα τὰ ἀγαθὰ κελεῦσαι <u>ἐπὶ</u> <u>γέλωτι</u> τοὺς ἑαυτοῦ δούλους παρασκευάσαι

* note that, despite starting with a ὅτι clause, the construction (as often) switches to accusative and infinitive for an extended indirect statement (here occupying most of the passage)

	Σαλαμίς -ῖνος ἡ	Salamis
	Ξέρξης -ου ὁ	Xerxes
	Ἑλλάς -άδος ἡ	Greece
	Μαρδόνιος -ου ὁ	Mardonius
2	κατασκευή -ῆς ἡ	(*here*) (royal) tent (*a large and elaborate tent, along with its furnishings*)
	καταλείπω κατέλιπον	I leave behind
	Παυσανίας -ου ὁ	Pausanias (Spartan commander, nephew of Leonidas)
	ἄργυρος -ου ὁ	silver
4	κοσμέω *aor pass* ἐκοσμήθην	I decorate
	ὀψοποιός -οῦ ὁ	cook
	ὥσπερ	just as
	δεῖπνον -ου τό	dinner
	κλίνη -ης ἡ	couch
6	τράπεζα -ης ἡ	table
	ἄργυρος -ου ὁ	silver
	παρασκευή -ῆς ἡ	preparation
	μεγαλοπρεπής -ές	magnificent
	ἐπί	(*+ dat*) (*here*) for
8	γέλως -ωτος ὁ	laugh, joke

(continued ...)

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δεῖπνον Λακεδαιμόνιον. ὡς δὲ τῶν δείπνων ποιηθέντων ἦν πολὺ τὸ μέσον,
10 τὸν Παυσανίαν γελάσαντα μεταπέμψασθαι τοὺς τῶν Ἑλλήνων
στρατηγούς. συλλεχθέντων δὲ τούτων εἰπεῖν τὸν Παυσανίαν, ἑκατέρου
δείπνου τὴν παρασκευήν ἀποδείξαντα, "ἄνδρες Ἕλληνες, τῶνδε ἕνεκα
ἐγὼ ὑμᾶς συνέλεξα, βουλόμενος ὑμῖν τὴν τοῦ Πέρσου ἀφροσύνην
ἀποφαίνειν, ὃς τοιαύτην δίαιταν ἔχων ἦλθεν ὡς ἀφαιρησόμενος τὰ
15 ἡμέτερα οὕτως οἰζυρὰ ὄντα."

	δεῖπνον -ου τό	dinner
	Λακεδαιμόνιος -α -ον	Spartan
	μέσον -ου τό	*literally* middle, *here* distance between, difference
	μεταπέμπομαι μετεπεμψάμην	I send for
11	ἑκάτερος -α -ον	each (of two)
	παρασκευή -ῆς ἡ	preparation
	ἀποδείξας -ασα -αν (-αντ-)	
	(*irreg aor participle*)	having pointed out
	ἕνεκα	for the sake of (*follows gen*)
13	Πέρσης -ου ὁ	Persian
	ἀφροσύνη -ης ἡ	foolishness
	ἀποφαίνω	I prove, I demonstrate
	δίαιτα -ης ἡ	lifestyle
	οἰζυρός -ά -όν	pitiful, miserable

(ii): Revision sentences

The 300 sentences which follow aim to cover every aspect of the language requirements for GCSE. They are intended to be done quickly, as revision: orally in class, or to test yourself. There is no need to do the whole of each exercise if you are confident of the material being tested.

The topics covered are:

Exercise RS.1: Definite article

1   οἱ ἀνδρεῖοι φυλάσσουσι τοὺς ἀσθενεῖς.
2   οἱ τὸ δίκαιον πράσσοντες ὑπὸ τῶν σοφῶν τιμῶνται.
3   ἡ ἡμέτερα χώρα ἐλευθέρα ἔσται.
4   οἱ τῶν τότε λόγοι θαυμάζονται ὑπὸ τῶν νῦν.
5   αἱ ἐν τῇ πόλει ἀσφαλεῖς ἔσονται.
6   τὰ τῆς πόλεως κακῶς πράσσεται.
7   οἱ πολῖται οἱ ἀγαθοὶ γιγνώσκουσι τοὺς νόμους.
8   ὁ εὐρύτατος ποταμός ἐστι χαλεπώτατος.
9   οἱ μὲν φιλοῦσι τὸν πόλεμον, οἱ δὲ τὴν εἰρήνην.
10   τοὺς δούλους ἐκάλεσα· οἱ δὲ οὐκ ἤκουσαν.

Exercise RS.2: Agreement of nouns and adjectives

1   οἱ ἡγεμόνες οἱ σοφοὶ λόγους ἀληθεῖς λέγουσιν.
2   ἔστι πολλὰ ὄρη ἐν τῇ νήσῳ.
3   ἡ εἰρήνη ἡδεῖα.
4   νομίζω ταύτην τὴν βουλὴν ἄδικον εἶναι.
5   ποῖος καὶ πόσος ἐστὶν ὁ ἵππος;
6   ἐκεῖνοι οἱ στρατιῶται καλοί τε καὶ ἀγαθοί εἰσιν.
7   αὕτη ἡ παίς εὐτυχής ἐστιν.
8   βουλὴν ἀρίστην ἐποιησάμεθα.
9   ἡ ναῦς ταχίστη ἐστίν.
10   ὅ τε γέρων καὶ ὁ θεὸς σοφοὶ ἦσαν.

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Exercise RS.3: Verb tenses

1   οὐκ ἔχω τὴν ἐπιστολὴν ἣν πρότερον ἔγραψα.
2   πολὺν χρόνον ἐμαχόμεθα· ἔπειτα δὲ ἐνικήσαμεν.
3   οἱ δοῦλοι δι᾽ ὀλίγου λυθήσονται.
4   οἱ στρατιῶται πρὸς τὴν νῆσον ἤχθησαν.
5   ἆρα τὸ ἀληθὲς τέλος ηὗρες;
6   οἱ πολέμιοι πρὸς τὴν θάλασσαν ἐδιώκοντο.
7   τὰ περὶ τῆς μάχης νῦν ἀγγέλλεται.
8   ὁ φεύγων ὤφθη ὑπὸ τοῦ γέροντος.
9   ἡ ὁδὸς χαλεπώτερα ἐγίγνετο.
10 τὰ ὅπλα εἰς τὴν ἀγορὰν ἠνέχθη.

Exercise RS.4: Common irregular aorists

1   οὐδεὶς διὰ τῆς πύλης ἦλθεν.
2   οἱ Ἕλληνες, ἑλόντες τὴν πόλιν, ἄλλους βαρβάρους προσβαίνοντας εἶδον.
3   οἱ στρατιῶται ἤνεγκαν τὰς ναῦς πρὸς τὴν θάλασσαν.
4   ταῦτα εἰπών, ὁ παῖς ἔλαβε τὰ χρήματα.
5   τῇ τρίτῃ ἡμέρᾳ τὸ ὄνομα τὸ τῶν βαρβάρων ἔγνωμεν.
6   "ἀπελθέ, ὦ ἄνθρωπε," ἔφη ὁ βασιλεύς, "καὶ ἀποθανέ."
7   τοὺς λόγους μαθόντες, οἱ νεανίαι σοφώτεροι ἐγένοντο.
8   ὁ στρατηγός, ἰδὼν τὰς ναῦς, προσήγαγε τοὺς στρατιώτας πρὸς τὸν λιμένα.
9   τὴν πόλιν λιπόντες, πολὺν χρόνον ἐν τοῖς ὄρεσιν ἐμένομεν.
10 οἱ ἐν τῇ ἐκκλησίᾳ λέγοντες πολλὰ ὑπέσχοντο.

Exercise RS.5: Passives

1   οἱ λόγοι ὑπὸ τῶν παίδων μανθάνονται.
2   οἱ δεσμοὶ ξίφει κόπτονται.
3   τὸ τεῖχος τοῖς τῶν στρατιωτῶν ὅπλοις φυλάσσεται.
4   ἡ ναῦς ἐν τῷ λιμένι ὑπὸ τῶν ναυτῶν λείπεται.
5   μετὰ τρεῖς ἡμέρας ἡ πόλις ληφθήσεται.
6   οἱ ἵπποι ἐλύθησαν ὑπὸ τοῦ ἡγεμόνος.
7   οἱ αἰχμάλωτοι πολὺν χρόνον ἐκολάζοντο.
8   οἱ νόμοι ὑπὸ τῶν Ἑλλήνων τιμῶνται.
9   ὁ ἄγγελος ταῦτα ἀγγείλας ὑπὸ τῶν στρατιωτῶν ἀπέθανεν.
10 οἱ ἐν τῇ ἐκκλησίᾳ ὑπὸ τῶν σοφῶς λεγόντων πείθονται.

Exercise RS.6: Middles and deponent verbs

1   ὁ τῶν συμμάχων ἄγγελος ἀφίκετο.
2   θάπτομαι τοὺς νεκρούς.
3   ἡ στρατία διὰ χώρας ἀσφαλοῦς ἐπορεύετο.
4   ἡ νόσος φαίνεται δεινοτάτη εἶναι.
5   ὁ γέρων αἰσθάνεται ἀσθενέστερος γιγνόμενος.
6   ἡ μάχη δι᾽ ὀλίγου παύσεται.
7   βουλόμεθα πάντες ἐνθάδε μένειν.
8   ἡ γυνὴ οὐδὲν ἀπεκρίνατο.
9   ὁ παῖς ἀνὴρ ἐγένετο.
10 οἱ πολῖται τοῖς τοῦ στρατηγοῦ λόγοις πείθονται.

Exercise RS.7: Prepositions

1   αἱ νῆες ἀπὸ τοῦ λιμένος πρὸς τὴν νῆσον ἔπλευσαν.
2   οἱ ἐν ἐκείνῃ τῇ πόλει νόμοι κάκιστοι ἦσαν.
3   ἐδίωξα τοὺς δούλους κατὰ τὴν ὁδόν.
4   οἱ ἄδικοι παρὰ τοὺς νόμους καὶ παρὰ τοὺς θεοὺς πράσσουσιν.
5   οἱ στρατιῶται περὶ τὰ τῆς πόλεως τείχη ἔτρεχον.
6   ἀνδρείως ἐμαχέσαντο ὑπὲρ τῆς χώρας.
7   ὁ ἄγγελος πολλὰ εἶπε περὶ τῆς μάχης.
8   μετὰ δύο ἔτη οἱ πολέμιοι κατὰ γῆν ἐνικήθησαν.
9   ἐν τοῖς δώροις τόδε τὸ ξίφος ηὗρον.
10   μετὰ τῶν φίλων πολὺν χρόνον ἐμένομεν.

Exercise RS.8: Compound verbs

1   ἐκ τῆς οἰκίας εἰς τὴν ὁδὸν ἐξέβην.
2   ἀναβησόμεθα ἀνὰ τὸ ὄρος.
3   οἱ πολῖται εἰς τὴν ἀγορὰν εἰσῆλθον.
4   αἱ γυναῖκες τὸν σῖτον πρὸς τὸν ἀγρὸν προσήνεγκαν.
5   βούλομαι ἀποβάλλειν πάντα ταῦτα.
6   ὁ ἡγεμὼν τὴν στρατιὰν περὶ τὴν πόλιν περιήγαγεν.
7   οἱ φύλακες κατὰ τῶν τείχων κατέβησαν.
8   ὁ βασιλεὺς ἄγγελον πρὸς τὴν πόλιν προσέπεμψεν.
9   οἱ πολῖται ἐν τῇ ἀγορᾷ ἔνεισιν.
10   οἱ σύμμαχοι εἰς τὴν τῶν πολεμίων χώραν εἰσέβαλον.

Exercise RS.9: Irregular and impersonal verbs

1   ἔξεστί μοι πράσσειν ὡς βούλομαι.
2   ἔδοξε τῷ ἰατρῷ σῖτον τῷ γέροντι δοῦναι.
3   χρὴ ὑμᾶς βοηθεῖν ἡμῖν.
4   τίς εἶσιν διὰ τούτου τοῦ ποταμοῦ;
5   οἱ πολῖται οὐδὲν περὶ τῆς συμφορᾶς ᾔδεσαν.
6   ἆρα τῇδε τῇ γυναικὶ χρήματα ἔδωκας;
7   καλόν ἐστιν ὑπὲρ τῆς πόλεως ἀποθνήσκειν.
8   δεῖ σε πάντας τοὺς λόγους μανθάνειν.
9   ὁ βασιλέως ἄγγελος ἔφη πολλὰ χρήματα ἡμῖν δώσειν.
10   ἐξῆν τοῖς δούλοις τοῖς ἀνδρείως μαχεσαμένοις διὰ τοῦτο λύεσθαι.

Exercise RS.10: Uses of αὐτός

1   ὁ βασιλεὺς αὐτὸς ἀφίκετο.
2   τῇ αὐτῇ ἡμέρᾳ ἐνικήσαμεν.
3   οἱ πολέμιοι τιμῶσι τὴν πόλιν καὶ τοὺς νόμους αὐτῆς.
4   αὕτη ἐστὶν ἡ θεὰ αὐτή.
5   αὐτὸς ἔγραψα τὴν ἐπιστολήν.
6   ὁ δοῦλος ἔφυγε, καὶ οὐδεὶς εἶδεν αὐτόν.
7   ὁ γέρων καὶ ὁ παῖς λέγουσι τὰ αὐτά.
8   αἱ γυναῖκες αὐταὶ ἐφύλασσον τὰ τείχη.
9   αὐτὸς ὁ ἄγγελος τὰ αὐτὰ εἶπεν.
10   αὐτὸς ἀπέκτεινας αὐτόν.

Exercise RS.11: Pronouns, possessives and demonstratives

1   ἡμεῖς μὲν Ἕλληνές ἐσμεν, ὑμεῖς δὲ βάρβαροι.
2   φοβοῦμαι οὐ τὸν ἐμὸν πατέρα ἀλλὰ τὸν σόν.
3   ὁ στρατιώτης φυλάσσει τὸν βασιλέα καὶ τὴν γυναῖκα αὐτοῦ.
4   οὗτός ἐστι σὸς δοῦλος.
5   ἐκείνη ἡ οἰκία οὐκ ἔστιν ἐμή.
6   ταῦτα ἀκούσας, ὁ στρατηγὸς ἀπῆλθεν.
7   ἐκεῖνος ὁ γέρων σοφώτατός ἐστιν.
8   ὁ ἡγεμὼν ἔδωκέ μοι τὸν ἑαυτοῦ ἵππον.
9   ἡ ἡμετέρα ἐκκλησία ἀεὶ δίκαια πράσσει.
10   οὐκ οἶδα τὸ ὄνομα τὸ σόν.

Exercise RS.12: Relative clauses

1   εἴδομεν τοὺς δούλους οἳ ἔφυγον.
2   αὕτή ἐστιν ἡ ἐπιστολὴ ἣν ἔγραψα.
3   ἐφυλάσσομεν τοὺς πολεμίους οἳ ἐλήφθησαν.
4   ἐγὼ ηὗρον τὸν στρατιώτην ὃς ἔφευγεν.
5   ἐκεῖνός ἐστιν ὁ παῖς ᾧ τὸ ἆθλον ἔδωκα.
6   ἔχομεν δοῦλον οὗ αἱ χεῖρές εἰσι μέγισται.
7   ταῦτα ἔλεξα τοῖς πολίταις οἳ ἤκουον.
8   ὁ ἀνὴρ ὃν ὁρᾷς ξένος ἐστίν.
9   οὐκ οἶδα τὴν γυναῖκα ἣ ἐνθάδε μένει.
10   πειράσομαι παῦσαι τοὺς στρατιώτας οἳ πρὸς τὴν πόλιν πορεύονται.

Exercise RS.13: Use of participles

1   τὸ ναυτικὸν ἰδόντες ἐθαυμάσαμεν.
2   ἆρα ὁρᾶτε τοὺς δούλους τοὺς φεύγοντας;
3   τὰ δῶρα τὰ ὑπὸ τοῦ βασιλέως πεμφθέντα κάλλιστα ἦν.
4   οἱ βάρβαροι, ὀλίγους τῶν Ἑλλήνων ἀποκτείναντες, τέλος ἀπῆλθον.
5   οἱ νόμοι οἱ σοφώτατα γραφέντες φυλάσσουσι τοὺς πολίτας.
6   δίκαιος ὤν, δίκαια πράσσει.
7   εἰς τὸ ὄρος ἀφικόμενοι, ἐκελεύσθημεν ἐν τοῖς δένδροις μένειν.
8   τὰ ἔργα τὰ τότε πραχθέντα κάλλιστα ἦν.
9   αἱ γυναῖκες, ἀνδρεῖαι οὖσαι, ἐν τῇ πόλει ἔμενον.
10   ὁ στρατηγὸς τὰ γενόμενα πυθόμενος ἐξέπεμψε τὸν στρατόν.

Exercise RS.14: Genitive absolute

1   τῶν λόγων λεχθέντων, ἡ ἐκκλησία ἐπείσθη.
2   οἱ Ἕλληνες, τῶν βαρβάρων νικηθέντων, εἰρήνην εἶχον.
3   τοῦ ὕδατος δεινοῦ ὄντος, οὐκ ἐθέλομεν ἐνθάδε μένειν.
4   χειμῶνος γενομένου, οὐχ ηὕρομεν τὴν ὁδόν.
5   τοῦ ποταμοῦ χαλεποῦ ὄντος, ἔδει ἡμᾶς ἐκεῖ μένειν.
6   ἀσφαλεῖς νῦν ἐσμεν, τῶν πολεμίων ἀπελθόντων.
7   τῆς βοῆς ἀκουσθείσης, οἱ πολῖται ἐφοβοῦντο.
8   τοῦ κινδύνου μείζονος γενομένου, βουλὴν περὶ πολέμου ἐποιησάμεθα.
9   τοῦ ἀγγέλου ἀφικομένου, πάντες εἰς τὴν ἀγορὰν συνελέγοντο.
10   τῆς ὁδοῦ κακῆς οὔσης, ταῖς ναυσὶ χρῆσθαι βουλόμεθα.

Exercise RS.15: Adverbs

1   ὁ θεὸς οὐ πολλάκις ἀλλὰ σοφῶς ἀποκρίνεται.
2   οἱ στρατιῶται, ἀνδρεῖοι ὄντες, ἀνδρείως καὶ μάχονται.
3   ὁ δοῦλος ἀεὶ εὖ ἀπεκρίνατο.
4   τοὺς βαρβάρους ῥαδίως νικήσομεν.
5   αὕτη ἡ θεὰ μάλιστα φιλεῖται.
6   ὁ ἄγγελος ἀσφαλῶς ἀφίκετο.
7   ἐκεῖνος ἀξίως ἀπέθανεν.
8   οἱ ναῦται εὐθὺς ἐξεπέμφθησαν.
9   οὗτοι οἱ παῖδες βραδέως ἐπορεύοντο.
10   τὰ ἄριστα ὅπλα πολλάκις ἐκεῖ εὑρίσκεται.

Exercise RS.16: Numerals and time expressions

1   τρεῖς μὲν ἡμέρας ἐπορευόμεθα, τῇ δὲ τετάρτῃ ἀφικόμεθα.
2   ἔχομεν μίαν χώραν καὶ ἕνα βασιλέα.
3   εἰσὶν ἡμῖν δύο δοῦλοι.
4   τῷ δευτέρῳ ἔτει ὁ πόλεμος ἐπαύσατο.
5   ὁ δοῦλος ἔφυγε τῆς νυκτός.
6   πᾶσαν τὴν ἡμέραν ἐδιώκομεν τοὺς πολεμίους.
7   τρία δῶρα αὐτῇ ἔδωκα, ἀλλὰ τὸ τέταρτον ἔτι ἔχω.
8   ἐν τῇ νήσῳ ἐστὶν ἓν ὄρος.
9   ἓξ νύκτας ἐμένομεν τοὺς συμμάχους.
10   εἷς ἵππος ἑκάστῳ ἱππεῖ ἐστίν.

Exercise RS.17: Comparative and superlative adjectives

1   οἱ Ἕλληνες πολλῷ σοφώτεροί εἰσιν ἢ οἱ βάρβαροι.
2   τὰ τῆς πόλεως τείχη ἐστὶν ἀσθενέστατα.
3   ὁ λιμὴν μείζων ἐστὶ τῆς ἀγορᾶς.
4   ἡ θάλασσα χαλεπώτερα ἦν ἢ ὁ ποταμός.
5   οὗτός ἐστιν ἄριστος τῶν στρατιωτῶν.
6   ὁ δικαιότατος ἡγεμὼν ἐπέμφθη.
7   ἡ νέα ὁδός ἐστι βραδυτέρα.
8   οἱ ἵπποι θάσσονές εἰσι τῶν ἀνθρώπων.
9   ὁ χρόνος ἐστὶν ἰατρὸς ἀληθέστατος.
10   ἥδε ἡ ὁδὸς ἀσφαλεστέρα ἐστὶν ἢ ἐκείνη.

Exercise RS.18: Comparative and superlative adverbs

1   ἡ παῖς σοφώτατα ἀπεκρίνατο.
2   ὁ γέρων λέγει ῥᾷον ἢ ἀκούει.
3   ὁ δοῦλος ὡς τάχιστα ἔφυγεν.
4   οὗτος θᾶσσον πορεύεται ἢ ἐκεῖνος.
5   οἱ στρατιῶται ὡς ἀνδρειότατα ἐμαχέσαντο.
6   τίς λόγος ἀληθέστατα ἐρρήθη;
7   οἱ σύμμαχοι βραδύτερον ἀφίκοντο ἢ ἠλπίσαμεν.
8   τοῦτο τὸ ἔργον αἴσχιστα ἐποιήθη.
9   οἱ πολῖται σοφώτερον ἔπραξαν ἢ οἱ στρατηγοί.
10   ἡ ναῦς ἄριστα ἐποιήθη.

Exercise RS.19: Indirect statements (1) with 'that' clause

1   ὁ ἄγγελος λέγει ὅτι αἱ νῆες εἰς τὸν λιμένα νῦν πλέουσιν.
2   ὁ φύλαξ εἶπεν ὅτι ὁ δοῦλος φεύγει.
3   αἱ γυναῖκες λέγουσιν ὅτι βοὴν μεγάλην ἤκουσαν.
4   οἱ ἐν τῇ νήσῳ εἶπον ὅτι οὐδὲν εἶδον.
5   ὁ στρατηγὸς αὐτὸς ἀγγέλλει ὅτι ἡ μάχη παύσεται.
6   ὁ ναύτης εἶπεν ὅτι οἱ βάρβαροι ἀπέλθοιεν.
7   ὁ βασιλεὺς πολλάκις ἔλεγεν ὅτι ἡ πόλις ληφθήσεται.
8   οὗτος ὁ παῖς λέγει ὅτι ἔτι ἔχει τὸν ἵππον.
9   πάντες οἱ πολῖται εἶπον ὅτι βούλονται μένειν.
10   ἡ τοῦ ναύτου θυγάτηρ εἶπεν ὅτι μάθοι πάντας τοὺς λόγους.

Exercise RS.20: Indirect statements (2) with infinitive

1   οἱ ἐν τῇ πόλει ἐνόμιζον τὸν ποταμὸν ἔτι χαλεπὸν εἶναι.
2   ὁ φύλαξ νῦν φησι τοὺς πολεμίους προσιέναι.
3   ἐνομίζομεν τὸν δοῦλον ἤδη φυγεῖν.
4   ὁ ἄγγελός φησι τοὺς φύλακας ἐν τῇ πόλει εἶναι.
5   νομίζομεν αὐτοὶ μὲν νικήσειν, τοὺς δὲ βαρβάρους νικηθήσεσθαι.
6   ἡ τοῦ παιδὸς μήτηρ ἔφη εὑρεῖν τὰ χρήματα.
7   ὁ παῖς οὔ φησιν αἴτιος εἶναι.
8   ὁ ξένος ἔφη ἀποκτεῖναι τὸν δοῦλον.
9   ἆρα νομίζεις τὸν ἄνδρα τὸ ἀληθὲς λέγειν;
10   ἡ γυνὴ οὐκ ἔφη τὸ δῶρον δέξασθαι.

Exercise RS.21: Indirect statements (3) with participle

1   οἶδα τὸν γέροντα σοφὸν ὄντα.
2   ἀκούομεν τὸν τῶν βαρβάρων ἄγγελον ἐνθάδε ὄντα.
3   ἆρ' οἶσθα τὸν ποταμὸν χαλεπὸν ὄντα;
4   ὁ γέρων οἶδεν οὐχ οἷός τ' ὢν τοῦτο ποιεῖν.
5   ἡ γυνὴ ἐπύθετο τοὺς δούλους φεύγοντας.
6   ὁ βασιλεὺς ἤκουσε τοὺς στρατιώτας εὖ μαχεσαμένους.
7   οἱ Ἕλληνες ἔγνωσαν τὸν πόλεμον ἐσόμενον.
8   ὁ ξένος εἶδε τοὺς ἄνδρας αἱρεθέντας.
9   ὁ παῖς ἔγνω τὰ ὄρη ὑψηλότατα ὄντα.
10   οἱ ἐν τῇ νήσῳ εὗρον τὴν ναῦν ἀπελθοῦσαν.

Exercise RS.22: Direct questions

1   τίς ἔχει πλεῖστα χρήματα;
2   ἆρα ἀληθής ἐστιν ὁ τοῦ ἀγγέλου λόγος;
3   ποῖος ἡγεμών ἐστιν ἄριστος;
4   διὰ τί οὐκ ἐφύλαξας τὰ τείχη;
5   πόσοι δοῦλοι ἐν τῇ πόλει εἰσίν;
6   πόθεν ἦλθεν ἥδε ἡ παῖς;
7   ἆρα φιλεῖς τὸν ἐνθάδε σῖτον;
8   πῶς ἐγένετο ἐκείνη ἡ συμφορά;
9   ποῖ πορεύεσθε, ὦ στρατιῶται;
10   πότε παύσεται ὁ πόλεμος;

Exercise RS.23: Indirect questions

1 βούλομαι πυθέσθαι τίς ἔγραψε τούτους τοὺς λόγους.
2 ὁ βασιλεὺς ἠρώτησε τὸν δοῦλον πόθεν ἦλθεν.
3 χαλεπόν ἐστι γνῶναι ποία ἐστὶν ἡ χώρα.
4 οὐκ οἶδα διὰ τί ταῦτα ἐγένετο.
5 τὸν πατέρα ἠρώτησα τί ἐν τῷ πολέμῳ ἔπραξεν.
6 ἐπείσαμεν τὸν ἄγγελον εἰπεῖν πότε ὁ χειμὼν γένοιτο.
7 οἱ πολῖται πολλάκις ἐρωτῶσιν τίς τῶν λεγόντων ἄριστός ἐστιν.
8 ὁ στρατηγὸς ἤρετο τοὺς φύλακας εἰ τοὺς πολεμίους ἴδοιεν.
9 οὐδεὶς ἤκουσε πῶς οἱ αἰχμάλωτοι ἐξέφυγον.
10 ἐρωτήσω τοῦτον πόσους τῶν πολεμίων ἀπέκτεινεν.

Exercise RS.24: Direct commands

1 γράφετε πάντα ἃ λέγω.
2 φυλάξατε τούσδε τοὺς δούλους, ὦ στρατιῶται.
3 φύγετε, ὦ πολῖται, ἐκ τῆς πόλεως.
4 λῦσον τόνδε τὸν ἵππον, ὦ δοῦλε.
5 ἀεὶ ἀνδρεῖος ἴσθι, ὦ παῖ.
6 μὴ βαίνετε εἰς τὴν θάλασσαν.
7 μὴ λάβητε ταύτας τὰς ναῦς, ὦ σύμμαχοι.
8 μηδέποτε φοβεῖσθε τοὺς βαρβάρους, ὦ Ἕλληνες.
9 ἀγάγετε τὰς ληφθείσας εἰς τὴν πόλιν.
10 λύσατε τούσδε τοὺς ἀνθρώπους, ὦ φίλοι.

Exercise RS.25: Indirect commands

1 κελεύομεν τοὺς παῖδας ἀεὶ τὸ ἀληθὲς λέγειν.
2 ἐκέλευσα τοὺς πολίτας μὴ φυγεῖν.
3 οἱ στρατηγοὶ πείθουσι τὴν ἐκκλησίαν πόλεμον ποιῆσαι.
4 οἱ νεανίαι κελευσθήσονται σιγῇ πορεύεσθαι.
5 ἐγὼ εἶπον τῷ ναύτῃ μὴ λιπεῖν τὴν ναῦν.
6 αἰτήσω τὰς γυναῖκας ἐνθάδε μένειν.
7 νῦν κελεύσω τὸν δοῦλον σῖτον παρακευάσαι.
8 οἱ στρατιῶται ὑπὸ τοῦ στρατηγοῦ ἐκελεύσθησαν φυλάξαι τὸν λιμένα.
9 αὕτη ἡ παῖς ἤτησε τοὺς γέροντας ἀκοῦσαι.
10 ἐπείσθημεν ἐκβάλλειν πάντα ταῦτα.

Exercise RS.26: Purpose clauses

1 πορεύομαι πρὸς τὴν πόλιν ἵνα τὸν πατέρα ἴδω.
2 ὁ ἄγγελος ἐβόησεν ἵνα πάντες ἀκούσειαν.
3 ὁ δοῦλος ἐπέμφθη ὡς ἀγγελῶν τὰ γενόμενα.
4 οἱ πολῖται ἔφυγον ἵνα μὴ ληφθεῖεν.
5 αἱ γυναῖκες ἐν τῇ ὁδῷ μένουσιν ὡς τὸν βασιλέα ὀψόμεναι.
6 ὁ ἀνὴρ κατέβη ὡς τὴν γυναῖκα εὑρήσων.
7 πρὸς τὴν τῶν Ἑλλήνων χώραν πορεύομαι ἵνα τὰς πόλεις καὶ τὰ ὄρη ἴδω.
8 ἐνθάδε μένομεν ἵνα τοὺς τοῦ στρατηγοῦ λόγους ἀκούωμεν.
9 ταῦτα ἔγραψα ἵνα ῥᾷον μανθάνητε.
10 ὁ ἄγγελος ἀφίκετο ἵνα τὰ περὶ τοῦ πολέμου ἀγγείλειε.

Exercise RS.27: Result clauses

1   ὁ δοῦλος οὕτω σοφῶς ἀποκρίνεται ὥστε πάντες θαυμάζουσιν.
2   τοσαύτη ἐστὶν ἡ στρατία ὥστε τοὺς πολεμίους φοβεῖσθαι.
3   ὁ παῖς οὕτω ταχέως τρέχει ὥστ' ἀεὶ νικᾷ.
4   οἱ βάρβαροι ἐνικήθησαν· ὥστε ὁ πόλεμος ἐπαύσατο.
5   οὕτω λέγει ὥστε πάντες τοῖς λόγοις πιστεύουσιν.
6   οἱ πολῖται τοιοῦτοί εἰσιν ὥστε μὴ ῥᾳδίως πείθεσθαι.
7   τὸ ὄρος τοσοῦτό ἐστιν ὥστε μηδένα ἀναβαίνειν.
8   οὕτως ἐφοβοῦντο οἱ πολῖται ὥστε εὐθὺς ἔφυγον.
9   τοιοῦτός ἐστιν ὁ ἄνθρωπος ὥστε ταῦτα πράσσειν.
10   οὕτως εὐρύς ἐστιν ὁ ποταμὸς ὥστ' οὐχ οἷοί τ' ἐσμὲν διαβῆναι.

Exercise RS.28: Conditionals

1   ἐὰν μὴ ἀκούσητε, οὐ μαθήσεσθε.
2   εἰ εὐθὺς προσέβαλον οἱ Ἀθηναῖοι, τὴν πόλιν ταχέως ἂν ἔλαβον.
3   ἐὰν τὸν χρυσὸν εὕρῃς, πλουσιώτατος γενήσῃ.
4   εἰ οἱ πολέμιοι τότε ἀφίκοντο, οὐδένα ἂν ἐνθάδε ηὗρον.
5   εἰ μὴ ἐφύγετε, τότε ἂν ἀποθάνετε.
6   ἐὰν ἴδῃς τὴν ἡμετέραν πόλιν, θαυμάσεις.
7   εἰ ταῦτα εἶπες, καλῶς ἂν εἶπες.
8   ἰσχυρὸς γενήσῃ ἐὰν ταῦτα ἐσθίῃς.
9   εἰ οἱ λόγοι ἀληθεῖς ἦσαν, ἐπιστεύσαμεν ἂν τῷ ἀγγέλῳ.
10   εἰ σὺ ἐβόησας, ἐγὼ ἂν ἤκουσα.

Exercise RS.29: Verbs with epsilon contraction

1   ἔξεστιν ἡμῖν τοὺς συμμάχους ἀφικνουμένους ὁρᾶν.
2   διὰ τί οἱ Ἕλληνες τοὺς βαρβάρους μισοῦσιν;
3   οἱ πολέμιοι τοῖς τείχεσι προσέβαλον, ἀλλὰ οὐδὲν ἄλλο ἐποίουν.
4   ἆρα φοβεῖσθε ἐν τῇ ἐκκλησίᾳ ἀδικεῖν, ὦ πολῖται;
5   ἐκ τοῦ λιμένος νῦν πλέομεν ὡς ἐπὶ τοὺς πολεμίους μαχούμενοι.
6   ἐκείνη ἡ παῖς ἀεὶ βοηθεῖ τῷ γέροντι.
7   φίλει τὸ ἀληθές, ὦ παῖ.
8   οἱ πολέμιοι ἐκ τῆς ἡμετέρας χώρας τέλος ἀνεχώρουν.
9   τὸν πατέρα πλείονα χρήματα αἰτήσω.
10   τί καλεῖτε τὸν νέον ἵππον, ὦ φίλοι;

Exercise RS.30: Verbs with alpha contraction

1   τί βοᾷ ὁ ἀνήρ; ἆρ' ἐρωτᾷ τι περὶ τῆς μάχης;
2   φοβούμεθα χρῆσθαι τῷ τοῦ θεοῦ ὀνόματι.
3   οἱ ἐκείνης τῆς χώρας ἔνοικοι ἐτίμων τὸν βασιλέα.
4   οἱ βάρβαροι πολλάκις νικῶνται.
5   οἱ νεανίαι ἔτι φεύγουσι καίπερ ὁρώμενοι.
6   ἡ μήτηρ ἐκέλευσεν ἡμᾶς τοιαῦτα μηδέποτε ἐρωτᾶν.
7   οἱ πολέμιοι οὐδέποτε νικήσουσι καίπερ πολλάκις πειρώμενοι.
8   οἱ τὸν χρυσὸν κτησάμενοι ἀπῆλθον γελῶντες.
9   χαλεπώτατόν ἐστιν ἡμῖν τὰς ναῦς ὁρᾶν.
10   οἱ ταῦτα μανθάνοντες ἐλάσσονές εἰσιν ἢ πρότερον, ἀλλὰ δικαίως τιμῶνται.

Reference Grammar and Revision Guide

The definite article

		masculine	feminine	neuter
sg	nom	ὁ	ἡ	τό
	acc	τόν	τήν	τό
	gen	τοῦ	τῆς	τοῦ
	dat	τῷ	τῇ	τῷ
pl	nom	οἱ	αἱ	τά
	acc	τούς	τάς	τά
	gen	τῶν	τῶν	τῶν
	dat	τοῖς	ταῖς	τοῖς

the
(and see Appendix 1 page 220)

Nouns: First declension

Pattern of endings for singular (all plurals are -αι, -ας, -ων, -αις):

nom	-η/-α	(adds -ς if masculine)
acc	-ην/-αν	
gen	-ης/-ας	(changes to -ου if masculine)
dat	-η/-α	

		feminine:			masculine:	
		honour	country	sea	judge	young man
sg	nom	τιμ-ή	χώρ-α	θάλασσ-α	κριτ-ής	νεανί-ας
	acc	τιμ-ήν	χώρ-αν	θάλασσ-αν	κριτ-ήν	νεανί-αν
	gen	τιμ-ῆς	χώρ-ας	θαλάσσ-ης	κριτ-οῦ	νεανί-ου
	dat	τιμ-ῇ	χώρ-ᾳ	θαλάσσ-ῃ	κριτ-ῇ	νεανί-ᾳ
					(voc κριτ-ά)	(voc νεανί-α)
pl	nom	τιμ-αί	χῶρ-αι	θάλασσ-αι	κριτ-αί	νεανί-αι
	acc	τιμ-άς	χώρ-ας	θαλάσσ-ας	κριτ-άς	νεανί-ας
	gen	τιμ-ῶν	χωρ-ῶν	θαλασσ-ῶν	κριτ-ῶν	νεανι-ῶν
	dat	τιμ-αῖς	χώρ-αις	θαλάσσ-αις	κριτ-αῖς	νεανί-αις

Nouns: Second declension

		masculine:*	neuter:
		word	gift
sg	nom	λόγ-ος	δῶρ-ον
	acc	λόγ-ον	δῶρ-ον
	gen	λόγ-ου	δώρ-ου
	dat	λόγ-ῳ	δώρ-ῳ
		(voc λόγ-ε)	
pl	nom	λόγ-οι	δῶρ-α
	acc	λόγ-ους	δῶρ-α
	gen	λόγ-ων	δώρ-ων
	dat	λόγ-οις	δώρ-οις

* feminine nouns such as νῆσος *island* are identical in declension

Nouns: Third declension

Pattern of endings:

sg	*nom*	(wide range of possibilities)	
	acc	stem + α	for masc and fem; same as nom if neuter
	gen	stem + ος	
	dat	stem + ι	
pl	*nom*	stem + ες	for masc and fem; stem + α if neuter
	acc	stem + ας	for masc and fem; stem + α if neuter
	gen	stem + ων	
	dat	stem + σι(ν)*	

        * the nu is added if the next word begins with a vowel, or at the end of a sentence

Examples:

		guard (*stem* φυλακ-)	old man (*stem* γεροντ-)
sg	*nom*	φύλαξ	γέρων
	acc	φύλακ-α	γέροντ-α
	gen	φύλακ-ος	γέροντ-ος
	dat	φύλακ-ι	γέροντ-ι
			(*voc* γέρον)
pl	*nom*	φύλακ-ες	γέροντ-ες
	acc	φύλακ-ας	γέροντ-ας
	gen	φυλάκ-ων	γερόντ-ων
	dat	φύλαξι(ν)	γέρουσι(ν)
		[*dat pl represents* φυλακ-σι(ν)]	[*dat pl represents* γεροντ-σι(ν)]

		giant (*stem* γιγαντ-)	
sg	*nom*	γίγας	
	acc	γίγαντ-α	
	gen	γίγαντ-ος	
	dat	γίγαντ-ι	
pl	*nom*	γίγαντ-ες	
	acc	γίγαντ-ας	
	gen	γιγάντ-ων	
	dat	γίγασι(ν)	[*dat pl represents* γιγαντ-σι(ν)]

These three examples are all masculine, but feminine nouns e.g. νύξ, νυκτός (stem νυκτ-) *night* decline in the same way.

Neuter example:

		body (*stem* σωματ-)	
sg	*nom*	σῶμα	
	acc	σῶμα	
	gen	σώματ-ος	
	dat	σώματ-ι	
pl	*nom*	σώματ-α	
	acc	σώματ-α	
	gen	σωμάτ-ων	
	dat	σώμασι(ν)	[*dat pl represents* σωματ-σι(ν)]

Irregular third declension nouns

		fish (*m*)	father (*m*)	man (*m*)	woman (*f*)	Zeus (*m*)
sg	*nom*	ἰχθύς	πατήρ	ἀνήρ	γυνή	Ζεύς
	acc	ἰχθύ-ν	πατέρα	ἄνδρ-α	γυναῖκ-α	Δί-α
	gen	ἰχθύ-ος	πατρός	ἀνδρ-ός	γυναικ-ός	Δι-ός
	dat	ἰχθύ-ι	πατρί	ἀνδρ-ί	γυναικ-ί	Δι-ί
pl	*nom*	ἰχθύ-ες	πατέρες	ἄνδρ-ες	γυναῖκ-ες	
	acc	ἰχθύ-ας	πατέρας	ἄνδρ-ας	γυναῖκ-ας	
	gen	ἰχθύ-ων	πατέρων	ἀνδρ-ῶν	γυναικ-ῶν	
	dat	ἰχθύ-σι(ν)	πατράσι(ν)	ἀνδράσι(ν)	γυναιξί(ν)	

[*voc sg forms:* ἰχθύ, πάτερ, ἄνερ, γύναι, Ζεῦ]

		king (*m*)	city (*f*)	ship (*f*)	race, family (*n*)
sg	*nom*	βασιλεύς	πόλις	ναῦς	γέν-ος
	acc	βασιλέα	πόλιν	ναῦν	γέν-ος
	gen	βασιλέως	πόλεως	νε-ώς	γέν-ους
	dat	βασιλεῖ	πόλει	νη-ί	γέν-ει
pl	*nom*	βασιλῆς (/-εῖς)	πόλεις	νῆ-ες	γέν-η
	acc	βασιλέας	πόλεις	ναῦς	γέν-η
	gen	βασιλέων	πόλεων	νε-ῶν	γεν-ῶν
	dat	βασιλεῦσι(ν)	πόλεσι(ν)	ναυσί(ν)	γέν-εσι(ν)

[*voc sg forms:* βασιλεῦ, πόλι, ναῦ]

Adjectives

2-1-2 declensions

		masculine	*feminine*	*neuter*	
sg	*nom*	σοφ-ός	σοφ-ή	σοφ-όν	wise
	acc	σοφ-όν	σοφ-ήν	σοφ-όν	
	gen	σοφ-οῦ	σοφ-ῆς	σοφ-οῦ	
	dat	σοφ-ῷ	σοφ-ῇ	σοφ-ῷ	
pl	*nom*	σοφ-οί	σοφ-αί	σοφ-ά	
	acc	σοφ-ούς	σοφ-άς	σοφ-ά	
	gen	σοφ-ῶν	σοφ-ῶν	σοφ-ῶν	
	dat	σοφ-οῖς	σοφ-αῖς	σοφ-οῖς	

Variant feminine singular if stem ends with a vowel or rho:

sg	*nom*	φιλί-α	friendly
	acc	φιλί-αν	
	gen	φιλί-ας	
	dat	φιλί-ᾳ	

Irregular 2-1-2 (singular starts as if 3-1-3):

		masculine	*feminine*	*neuter*	
sg	nom	πολύς	πολλ-ή	πολύ	much, *pl* many
	acc	πολύν	πολλ-ήν	πολύ	
	gen	πολλ-οῦ	πολλ-ῆς	πολλ-οῦ	
	dat	πολλ-ῷ	πολλ-ῇ	πολλ-ῷ	
pl	nom	πολλ-οί	πολλ-αί	πολλ-ά	
	acc	πολλ-ούς	πολλ-άς	πολλ-ά	
	gen	πολλ-ῶν	πολλ-ῶν	πολλ-ῶν	
	dat	πολλ-οῖς	πολλ-αῖς	πολλ-οῖς	

		masculine	*feminine*	*neuter*	
sg	nom	μέγας	μεγάλ-η	μέγα	big, great
	acc	μέγαν	μεγάλ-ην	μέγα	
	gen	μεγάλ-ου	μεγάλ-ης	μεγάλ-ου	
	dat	μεγάλ-ῳ	μεγάλ-ῃ	μεγάλ-ῳ	
pl	nom	μεγάλ-οι	μεγάλ-αι	μεγάλ-α	
	acc	μεγάλ-ους	μεγάλ-ας	μεγάλ-α	
	gen	μεγάλ-ων	μεγάλ-ων	μεγάλ-ων	
	dat	μεγάλ-οις	μεγάλ-αις	μεγάλ-οις	

3-1-3 declensions

		masculine	*feminine*	*neuter*	
sg	nom	βραδ-ύς	βραδ-εῖα	βραδ-ύ	slow
	acc	βραδ-ύν	βραδ-εῖαν	βραδ-ύ	
	gen	βραδ-έος	βραδ-είας	βραδ-έος	
	dat	βραδ-εῖ	βραδ-είᾳ	βραδ-εῖ	
pl	nom	βραδ-εῖς	βραδ-εῖαι	βραδ-έα	
	acc	βραδ-εῖς	βραδ-είας	βραδ-έα	
	gen	βραδ-έων	βραδ-ειῶν	βραδ-έων	
	dat	βραδ-έσι(ν)	βραδ-είαις	βραδ-έσι(ν)	

The 3-1-3 adjective πᾶς, πᾶσα, πᾶν = *all* declines like the first (weak) aorist participle: see page 205.

3-3 declensions (no separate feminine): (a) with epsilon contraction

		m/f	*n*	
sg	nom	ἀληθ-ής	ἀληθ-ές	true
	acc	ἀληθ-ῆ	ἀληθ-ές	
	gen	ἀληθ-οῦς	ἀληθ-οῦς	
	dat	ἀληθ-εῖ	ἀληθ-εῖ	
pl	nom	ἀληθ-εῖς	ἀληθ-ῆ	
	acc	ἀληθ-εῖς	ἀληθ-ῆ	
	gen	ἀληθ-ῶν	ἀληθ-ῶν	
	dat	ἀληθ-έσι(ν)	ἀληθ-έσι(ν)	

3-3 declensions (no separate feminine): (b) irregular comparative

		m/f	n	
sg	nom	μείζων	μεῖζον	bigger, greater
	acc	μείζον-α	μεῖζον	
	gen	μείζον-ος	μείζον-ος	
	dat	μείζον-ι	μείζον-ι	
pl	nom	μείζον-ες	μείζον-α	
	acc	μείζον-ας	μείζον-α	
	gen	μειζόν-ων	μειζόν-ων	
	dat	μείζοσι(ν)	μείζοσι(ν)	

Comparison of adjectives

'positive' (=normal adjective)		comparative	superlative
Regular patterns:		-τερος	-τατος
σοφός -ή -όν	wise	σοφώτερος -α -ον	σοφώτατος -η -ον
φίλιος -α -ον	friendly	φιλιώτερος -α -ον	φιλιώτατος -η -ον
δεινός -ή -όν	strange, terrible	δεινότερος -α -ον	δεινότατος -η -ον
βραδύς -εῖα -ύ	slow	βραδύτερος -α -ον	βραδύτατος -η -ον
ἀληθής -ές	true	ἀληθέστερος -α -ον	ἀληθέστατος -η -ον
Irregulars:		-ων	-ιστος
ἀγαθός -ή -όν	good	ἀμείνων -ον	ἄριστος -η -ον
αἰσχρός -ά -όν	shameful	αἰσχίων -ον	αἴσχιστος -η -ον
ἐχθρός -ά -όν	hostile	ἐχθίων -ον	ἔχθιστος -η -ον
ἡδύς -εῖα -ύ	sweet	ἡδίων -ον	ἥδιστος -η -ον
κακός -ή -όν	bad	κακίων -ον	κάκιστος -η -ον
καλός -ή -όν	fine	καλλίων -ον	κάλλιστος -η -ον
μέγας μεγάλη μέγα	big	μείζων -ον	μέγιστος -η -ον
ὀλίγος -η -ον	small (amount of)	ἐλάσσων -ον	ἐλάχιστος -η -ον
ὀλίγοι -αι -α	few	ἐλάσσονες -α	ἐλάχιστοι -αι -α
πολύς πολλή πολύ	much	πλείων -ον	πλεῖστος -η -ον
πολλοί -αί -ά	many	πλείονες -α	πλεῖστοι -αι -α
ῥᾴδιος -α -ον	easy	ῥᾴων -ον	ῥᾷστος -η -ον
ταχύς -εῖα -ύ	swift	θάσσων -ον	τάχιστος -η -ον

Comparatives ending in -τερος decline like φίλιος; comparatives ending in -ων decline like μείζων; all superlatives decline like σοφός.

Quick revision: Top seven irregular comparatives and superlatives:

ἀγαθός	good	ἀμείνων	better	ἄριστος	best
κακός	bad	κακίων	worse	κάκιστος	worst
μέγας	big	μείζων	bigger	μέγιστος	biggest
ὀλίγοι	few	ἐλάσσονες	fewer	ἐλάχιστοι	fewest
πολλοί	many	πλείονες	more	πλεῖστοι	most
ῥᾴδιος	easy	ῥᾴων	easier	ῥᾷστος	easiest
ταχύς	fast	θάσσων	faster	τάχιστος	fastest

Participles

Summary of grammar detail and meanings (see also pages 49-51):

present   *active*   παύων -ουσα -ον (3-1-3 decl; m/n gen stem παυοντ-)
                                         stopping

              middle/passive   παυόμενος -η -ον (2-1-2 decl)
                                         ceasing, stopping oneself (*middle*); being stopped (*passive*)

future   *active*   παύσων -ουσα -ον (3-1-3 decl; m/n gen stem παυσοντ-)
                                         about to stop

              middle   παυσόμενος -η -ον (2-1-2 decl)
                                           about to cease, about to stop oneself

              passive   παυσθησόμενος -η -ον (2-1-2 decl)
                                         about to be stopped

aorist   *first (weak) active*   παύσας -ασα -αν (3-1-3 decl; m/n gen stem παυσαντ-)
                                         having stopped

              first (weak) middle   παυσάμενος -η -ον (2-1-2 decl)
                                           having ceased, having stopped oneself

              second (strong) active   λαβών -οῦσα, -όν (3-1-3 decl; m/n gen stem λαβοντ-)
                                         having taken

              second (strong) middle   λαβόμενος -η -ον (2-1-2 decl)
                                         having taken for oneself

              passive   παυσθείς -εῖσα -έν (3-1-3 decl; m/n gen stem παυσθεντ-)
                                         having been stopped

Participle declensions: (1) active (3-1-3 declensions)

present active participle

		masculine	feminine	neuter	
sg	nom	παύ-ων	παύ-ουσ-α	παῦ-ον	stopping
	acc	παύ-οντα	παύ-ουσ-αν	παῦ-ον	
	gen	παύ-οντος	παυ-ούσ-ης	παύ-οντος	
	dat	παύ-οντι	παυ-ούσ-ῃ	παύ-οντι	
pl	nom	παύ-οντες	παύ-ουσ-αι	παύ-οντα	
	acc	παύ-οντας	παυ-ούσ-ας	παύ-οντα	
	gen	παυ-όντων	παυ-ουσ-ῶν	παυ-όντων	
	dat	παύ-ουσι(ν)	παυ-ούσ-αις	παύ-ουσι(ν)	

similarly:
future participle

                 παύσων   παύσουσα   παῦσον   about to stop
                 stem (for masc and neut): παυσοντ-

second (strong) aorist participle

                 λαβών   λαβοῦσα   λαβόν   having taken
                 stem (for masc and neut): λαβοντ-

first (weak) aorist participle

		masculine	feminine	neuter	
sg	nom	παύσ-ας	παύσ-ασ-α	παῦσ-αν	having stopped
	acc	παύσ-αντα	παύσ-ασ-αν	παῦσ-αν	
	gen	παύσ-αντος	παυσ-άσ-ης	παύσ-αντος	
	dat	παύσ-αντι	παυσ-άσ-ῃ	παύσ-αντι	
pl	nom	παύσ-αντες	παύσ-ασ-αι	παύσ-αντα	
	acc	παύσ-αντας	παυσ-άσ-ας	παύσ-αντα	
	gen	παυσ-άντων	παυσ-ασ-ῶν	παυσ-άντων	
	dat	παύσ-ασι(ν)	παυσ-άσ-αις	παύσ-ασι(ν)	

Participle declensions: (2) middle and passive (2-1-2 declension, except aorist passive)

present middle/passive participle

		masculine	feminine	neuter	
sg	nom	παυόμεν-ος	παυομέν-η	παυόμεν-ον	ceasing/being stopped
	acc	παυόμεν-ον	παυομέν-ην	παυόμεν-ον	
	gen	παυομέν-ου	παυομέν-ης	παυομέν-ου	
	dat	παυομέν-ῳ	παυομέν-ῃ	παυομέν-ῳ	
pl	nom	παυόμεν-οι	παυόμεν-αι	παυόμεν-α	
	acc	παυομέν-ους	παυομέν-ας	παυόμεν-α	
	gen	παυομέν-ων	παυομέν-ων	παυομέν-ων	
	dat	παυομέν-οις	παυομέν-αις	παυομέν-οις	

similarly:

future middle participle	παυσόμενος -η -ον
future passive participle	παυσθησόμενος -η -ον
second (strong) aorist middle participle	λαβόμενος -η -ον
and (substituting alpha for omicron thoughout)	
first (weak) aorist middle participle	παυσάμενος -η -ον

aorist passive participle: (3-1-3 declensions, like active participles; basic aorist passive stem παυσθ-; masculine/neuter genitive stem of participle παυσθεντ-)

		masculine	feminine	neuter	
sg	nom	παυσθείς	παυσθεῖσ-α	παυσθέν	having been stopped
	acc	παυσθέντ-α	παυσθεῖσ-αν	παυσθέν	
	gen	παυσθέντ-ος	παυσθείσ-ης	παυσθέντ-ος	
	dat	παυσθέντ-ι	παυσθείσ-ῃ	παυσθέντ-ι	
pl	nom	παυσθέντ-ες	παυσθεῖσ-αι	παυσθέντ-α	
	acc	παυσθέντ-ας	παυσθείσ-ας	παυσθέντ-α	
	gen	παυσθέντ-ων	παυσθεισ-ῶν	παυσθέντ-ων	
	dat	παυσθεῖσι(ν)	παυσθείσ-αις	παυσθεῖσι(ν)	

Pronouns

First and second person:

	I	you (sg)	possessive adjectives:	
nom	ἐγώ	σύ	ἐμός -ή -όν	my, mine
acc	ἐμέ, με	σέ	σός σή σόν	your (of you sg)
gen	ἐμοῦ, μου	σοῦ	ἡμέτερος -α -ον	our
dat	ἐμοί, μοι	σοί	ὑμέτερος -α -ον	your (of you pl)

	we	you (pl)
nom	ἡμεῖς	ὑμεῖς
acc	ἡμᾶς	ὑμᾶς
gen	ἡμῶν	ὑμῶν
dat	ἡμῖν	ὑμῖν

αὐτός

Three meanings: (1) self; (2) (*with definite article*) the same; (3) (*not nom*) him, her, it, *pl* them (and see Appendix 2 page 221)

		masculine	*feminine*	*neuter*
sg	nom	αὐτ-ός	αὐτ-ή	αὐτ-ό
	acc	αὐτ-όν	αὐτ-ήν	αὐτ-ό
	gen	αὐτ-οῦ	αὐτ-ῆς	αὐτ-οῦ
	dat	αὐτ-ῷ	αὐτ-ῇ	αὐτ-ῷ
pl	nom	αὐτ-οί	αὐτ-αί	αὐτ-ά
	acc	αὐτ-ούς	αὐτ-άς	αὐτ-ά
	gen	αὐτ-ῶν	αὐτ-ῶν	αὐτ-ῶν
	dat	αὐτ-οῖς	αὐτ-αῖς	αὐτ-οῖς

Reflexive pronouns (first and second persons):

		myself, *pl* ourselves		yourself, *pl* yourselves	
		masculine	*feminine*	*masculine*	*feminine*
sg	acc	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν
	gen	ἐμαυτοῦ	ἐμουτῆς	σεαυτοῦ	σεαυτῆς
	dat	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ
pl	acc	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς
	gen	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
	dat	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς

Reflexive pronouns (third person):

		himself, herself, itself, *pl* themselves		
		masculine	*feminine*	*neuter*
sg	acc	ἑαυτόν	ἑαυτήν	ἑαυτό
	gen	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ
	dat	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ
pl	acc	ἑαυτούς	ἑαυτάς	ἑαυτά
	gen	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
	dat	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς

τίς/τις

Two meanings:

(1) In a question, and with an acute accent on the first or only syllable: *who? what? which?*

		masculine/feminine	*neuter*	
sg	nom	τίς	τί	
	acc	τίν-α	τί	
	gen	τίν-ος	τίν-ος	
	dat	τίν-ι	τίν-ι	
pl	nom	τίν-ες	τίν-α	
	acc	τίν-ας	τίν-α	
	gen	τίν-ων	τίν-ων	
	dat	τίσι(ν)	τίσι(ν)	*[dat pl represents* τιν-σι(ν)*]*

(2) As an indefinite adjective/pronoun, with no accent or with an accent on the second syllable, and never as first word in a sentence or clause: *a (certain), some (one/thing)*

		masculine/feminine	*neuter*	
sg	nom	τις	τι	
	acc	τιν-ά	τι	
	gen	τιν-ός	τιν-ός	
	dat	τιν-ί	τιν-ί	
pl	nom	τιν-ές	τιν-ά	
	acc	τιν-άς	τιν-ά	
	gen	τιν-ῶν	τιν-ῶν	
	dat	τισί(ν)	τισί(ν)	*[dat pl represents* τιν-σι(ν)*]*

Relative pronoun

		who, which		
		masculine	*feminine*	*neuter*
sg	nom	ὅς	ἥ	ὅ
	acc	ὅν	ἥν	ὅ
	gen	οὗ	ἧς	οὗ
	dat	ᾧ	ᾗ	ᾧ
pl	nom	οἵ	αἵ	ἅ
	acc	οὕς	ἅς	ἅ
	gen	ὧν	ὧν	ὧν
	dat	οἷς	αἷς	οἷς

Demonstrative pronouns

Two different words for *this*:

(1)		*masculine*	*feminine*	*neuter*	
sg	*nom*	οὗτος	αὕτη	τοῦτο	this, *pl* these
	acc	τοῦτον	ταύτην	τοῦτο	
	gen	τούτου	ταύτης	τούτου	
	dat	τούτῳ	ταύτῃ	τούτῳ	
pl	*nom*	οὗτοι	αὗται	ταῦτα	
	acc	τούτους	ταύτας	ταῦτα	
	gen	τούτων	τούτων	τούτων	
	dat	τούτοις	ταύταις	τούτοις	

(2)		*masculine*	*feminine*	*neuter*	
sg	*nom*	ὅδε	ἥδε	τόδε	this (this here, the following)
	acc	τόνδε	τήνδε	τόδε	

etc: simply the article with -δε attached

That (compare ἐκεῖ: literally *the one over there*)

		masculine	*feminine*	*neuter*	
sg	*nom*	ἐκεῖνος	ἐκείνη	ἐκεῖνο	that, *pl* those
	acc	ἐκεῖνον	ἐκείνην	ἐκεῖνο	

etc: declines like αὐτός (or like σοφός with -ο neuter)

Numerals

1	εἷς μία ἕν	first	πρῶτος -η -ον
2	δύο δυοῖν	second	δεύτερος -α -ον
3	τρεῖς τρία	third	τρίτος -η -ον
4	τέσσαρες -α	fourth	τέταρτος -η -ον
5	πέντε	fifth	πέμπτος -η -ον
6	ἕξ		
7	ἑπτά		
8	ὀκτώ		
9	ἐννέα		
10	δέκα		

Only numbers 1-4 decline, as follows:

	one (3-1-3 declensions)			two (dual forms)
	masculine	*feminine*	*neuter*	*all genders*
nom	εἷς	μία	ἕν	δύο
acc	ἕνα	μίαν	ἕν	δύο
gen	ἑνός	μιᾶς	ἑνός	δυοῖν
dat	ἑνί	μιᾷ	ἑνί	δυοῖν

• οὐδείς οὐδεμία οὐδέν (stem οὐδεν-) *no-one/nothing/no ~* [lit *not even one*] declines like εἷς μία ἕν

	three (3-3 declensions)		four (3-3 declensions)	
	m/f	*n*	*m/f*	*n*
nom	τρεῖς	τρία	τέσσαρες	τέσσαρα
acc	τρεῖς	τρία	τέσσαρας	τέσσαρα
gen	τριῶν	τριῶν	τεσσάρων	τεσσάρων
dat	τρισί(ν)	τρισί(ν)	τέσσαρσι(ν)	τέσσαρσι(ν)

Prepositions

(showing GCSE requirements only: see page 125 for slightly fuller detail)

preposition	+ acc	+ gen	+ dat
ἀνά	up		
ἄνευ		without	
ἀπό		from, away from	
διά	on account of, because of	through	
εἰς	into, onto, to		
ἐκ, ἐξ		out of	
ἐν			in, among
ἐπί	against, onto, on, at		
κατά	according to; by, down, along	down (from)	
μετά	after	with	
παρά	contrary to	from (a person)	
περί	round, around	about, concerning	
πλήν		except	
πρό		before, in front of	
πρός	towards, to, against		
ὑπέρ	beyond, to beyond	above, on behalf of	
ὑπό		by (a person)	

Prepositional set phrases:

κατὰ γῆν	by land
δι' ὀλίγου	soon

Verbs (1): ending in -ω

Indicative tenses

		active	middle	passive
				middle/passive
present		I stop	I cease/I am stopped	
sg	1	παύ-ω	παύ-ομαι	
	2	παύ-εις	παύ-ῃ or -ει	
	3	παύ-ει	παύ-εται	
pl	1	παύ-ομεν	παυ-όμεθα	
	2	παύ-ετε	παύ-εσθε	
	3	παύ-ουσι(ν)	παύ-ονται	

		active	middle	passive
future		I shall stop	I shall cease	I shall be stopped
sg	1	παύσ-ω	παύσ-ομαι	παυσθήσ-ομαι
	2	παύσ-εις	παύσ-ῃ (or -ει)	παυσθήσ-ῃ (or -ει)
	3	παύσ-ει	παύσ-εται	παυσθήσ-εται
pl	1	παύσ-ομεν	παυσ-όμεθα	παυσθησ-όμεθα
	2	παύσ-ετε	παύσ-εσθε	παυσθήσ-εσθε
	3	παύσ-ουσι(ν)	παύσ-ονται	παυσθήσ-ονται

		active	middle	passive
				middle/passive
imperfect		I was stopping		I was ceasing/I was being stopped
sg	*1*	ἔ-παυ-ον	ἐ-παυ-όμην	
	2	ἔ-παυ-ες	ἐ-παύ-ου	
	3	ἔ-παυ-ε(ν)	ἐ-παύ-ετο	
pl	*1*	ἐ-παύομεν	ἐ-παυ-όμεθα	
	2	ἐ-παύετε	ἐ-παύ-εσθε	
	3	ἔ-παυον	ἐ-παύ-οντο	
1st (weak) aorist		I stopped	I ceased	I was stopped
sg	*1*	ἔ-παυσ-α	ἐ-παυσ-άμην	ἐ-παύσ-θην
	2	ἔ-παυσ-ας	ἐ-παύσ-ω	ἐ-παύσ-θης
	3	ἔ-παυσ-ε(ν)	ἐ-παύσ-ατο	ἐ-παύσ-θη
pl	*1*	ἐ-παύσ-αμεν	ἐ-παυσ-άμεθα	ἐ-παύσ-θημεν
	2	ἐ-παύσ-ατε	ἐ-παύσ-ασθε	ἐ-παύσ-θητε
	3	ἔ-παυσ-αν	ἐ-παύσ-αντο	ἐ-παύσ-θησαν
2nd (strong) aorist		I took	I took for myself	I was taken
sg	*1*	ἔ-λαβ-ον	ἐ-λαβ-όμην	ἐ-λήφ-θην
	2	ἔ-λαβ-ες	ἐ-λάβ-ου	ἐ-λήφ-θης
	3	ἔ-λαβ-ε(ν)	ἐ-λάβ-ετο	ἐ-λήφ-θη
pl	*1*	ἐ-λάβ-ομεν	ἐ-λαβ-όμεθα	ἐλήφ-θημεν
	2	ἐ-λάβ-ετε	ἐ-λάβ-εσθε	ἐ-λήφ-θητε
	3	ἔ-λαβ-ον	ἐ-λάβ-οντο	ἐ-λήφ-θησαν

Imperatives

		active	middle
present			
		stop! (*generally*)	cease! (*generally*)
sg		παῦε	παύου
pl		παύετε	παύεσθε
first (weak) aorist			
		stop! (*one occasion*)	cease! (*one occasion*)
sg		παῦσον	παῦσαι
pl		παύσατε	παύσασθε
second (strong) aorist			
		take! (*one occasion*)	take for yourself! (*one occasion*)
sg		λαβέ	λαβοῦ
pl		λάβετε	λάβεσθε

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Infinitives

	active	middle	passive
			middle/passive
present	παύειν	παύεσθαι	
	to stop	to cease	to be stopped
future	παύσειν	παύσεσθαι	παυσθήσεσθαι
	to be about	to be about	to be about
	to stop	to cease	to be stopped
first (weak) aorist	παῦσαι	παύσασθαι	παυσθῆναι
	to stop (*once*)/	to cease (*once*)/	to be stopped (*once*)/
	to have stopped	to have ceased	to have been stopped
second (strong) aorist	λαβεῖν	λαβέσθαι	ληφθῆναι
	to take (once)/	to take for	to be taken (once)/
	to have taken	onself (once)/	to have been taken
		to have taken	
		for onself	

Relation of indicative/imperative/infinitive/participle:

		indicative (1 sg)	imperative (sg)	infinitive	participle (m nom sg)
present	active	παύω	παῦε	παύειν	παύων
	middle	παύομαι	παύου	παύεσθαι	παυόμενος
	passive	(all same as middle)			
future	active	παύσω	-	παύσειν	παύσων
	middle	παύσομαι	-	παύσεσθαι	παυσόμενος
	passive	παυσθήσομαι	-	παυσθήσεσθαι	παυσθησόμενος
imperfect	active	ἔπαυον	-	-	-
	middle	ἐπαυόμην	-	-	-
	passive	(same as middle)			
1st (weak) aor	active	ἔπαυσα	παῦσον	παῦσαι	παύσας
	middle	ἐπαυσάμην	παῦσαι	παύσασθαι	παυσάμενος
	passive	ἐπαύσθην	(παύσθητι)	παυσθῆναι	παυσθείς
2nd (strong) aor	active	ἔλαβον	λαβέ	λαβεῖν	λαβών
	middle	ἐλαβόμην	λαβοῦ	λαβέσθαι	λαβόμενος
	passive	ἐλήφθην	(λήφθητι)	ληφθῆναι	ληφθείς

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Subjunctive forms

		active	middle	passive
present				middle/passive
sg	1	παύ-ω		παύ-ωμαι
	2	παύ-ῃς		παύ-ῃ
	3	παύ-ῃ		παύ-ηται
pl	1	παύ-ωμεν		παυ-ώμεθα
	2	παύ-ητε		παύ-ησθε
	3	παύ-ωσι(ν)		παύ-ωνται

1st (weak) aorist

sg	1	παύσ-ω	παύσ-ωμαι	παυσ-θῶ
	2	παύσ-ῃς	παύσ-ῃ	παυσ-θῇς
	3	παύσ-ῃ	παύσ-ηται	παυσ-θῇ
pl	1	παύσ-ωμεν	παυσ-ώμεθα	παυσ-θῶμεν
	2	παύσ-ητε	παύσ-ησθε	παυσ-θῆτε
	3	παύσ-ωσι(ν)	παύσ-ωνται	παυσ-θῶσι(ν)

2nd (strong) aorist

sg	1	λάβ-ω	λάβ-ωμαι	ληφ-θῶ
	2	λάβ-ῃς	λάβ-ῃ	ληφ-θῇς
	3	λάβ-ῃ	λάβ-ηται	ληφ-ῇ
pl	1	λάβ-ωμεν	λαβ-ώμεθα	ληφ-θῶμεν
	2	λάβ-ητε	λάβ-ησθε	ληφ-θῆτε
	3	λάβ-ωσι(ν)	λάβ-ωνται	ληφ-θῶσι(ν)

Optative forms

present		active	middle/passive
sg	1	παύ-οιμι	παυ-οίμην
	2	παύ-οις	παύ-οιο
	3	παύ-οι	παύ-οιτο
pl	1	παύ-οιμεν	παυ-οίμεθα
	2	παύ-οιτε	παύ-οισθε
	3	παύ-οιεν	παύ-οιντο

future		active	middle	passive
sg	1	παύσ-οιμι	παυσ-οίμην	παυσθησ-οίμην
		etc	etc	etc

1st (weak) aorist

sg	1	παύσ-αιμι	παυσ-αίμην	παυσ-θείην
	2	παύσ-ειας/-αις	παύσ-αιο	παυσ-θείης
	3	παύσ-ειε(ν)/-αι	παύσ-αιτο	παυσ-θείη
pl	1	παύσ-αιμεν	παυσ-αίμεθα	παυσ-θεῖμεν
	2	παύσ-αιτε	παύσ-αισθε	παυσ-θεῖτε
	3	παύσ-ειαν/-αιεν	παύσ-αιντο	παυσ-θεῖεν

2nd (strong) aorist

		active	middle	passive
sg	1	λάβ-οιμι	λαβ-οίμην	ληφ-θείην
		etc	*etc*	*etc*

Verbs (2): contracted (ending in -αω, -εω)

(a) With alpha contraction

Rules of contraction:

α followed by an *e* sound (ε or η) becomes long α
α followed by an *o* sound (ο or ω) becomes ω
ι becomes subscript, and υ disappears

I honour

present	*active*	*middle/passive*
sg 1	τιμ-ῶ	τιμ-ῶμαι
2	τιμ-ᾷς	τιμ-ᾷ
3	τιμ-ᾷ	τιμ-ᾶται
pl 1	τιμ-ῶμεν	τιμ-ώμεθα
2	τιμ-ᾶτε	τιμ-ᾶσθε
3	τιμ-ῶσι(*ν*)	τιμ-ῶνται

participle	τιμῶν -ῶσα -ῶν (stem τιμωντ-)	τιμώμενος -η -ον
infinitive	τιμᾶν	τιμᾶσθαι
imperative	*sg* τίμα *pl* τιμᾶτε	*sg* τιμῶ *pl* τιμᾶσθε

imperfect

sg 1	ἐ-τίμ-ων	ἐ-τιμ-ώμην
2	ἐ-τίμ-ας	ἐ-τιμ-ῶ
3	ἐ-τίμ-α	ἐ-τιμ-ᾶτο
pl 1	ἐ-τιμ-ῶμεν	ἐ-τιμ-ώμεθα
2	ἐ-τιμ-ᾶτε	ἐ-τιμ-ᾶσθε
3	ἐ-τίμ-ων	ἐ-τιμ-ῶντο

	present subjunctive		present optative	
	active	*middle/passive*	*active*	*middle/passive*
sg 1	τιμ-ῶ	τιμ-ῶμαι	τιμ-ῴην	τιμ-ῴμην
2	τιμ-ᾷς	τιμ-ᾷ	τιμ-ῴης	τιμ-ῷο
3	*etc: as indicative*	*etc: as indicative*	τιμ-ῴη	τιμ-ῷτο
pl 1			τιμ-ῷμεν	τιμ-ῴμεθα
2			τιμ-ῷτε	τιμ-ῷσθε
3			τιμ-ῷεν	τιμ-ῷντο

Other tenses

	active	*middle*	*passive*
		middle/passive	
future	τιμήσω	τιμήσομαι	τιμηθήσομαι
1st (weak) aor	ἐτίμησα	ἐτιμησάμην	ἐτιμήθην

(b) With epsilon contraction

Rules of contraction:

ε followed by ε becomes ει
ε followed by ο becomes ου
ε followed by a long vowel or diphthong disappears

I like, I love

present	active	middle/passive
sg 1	φιλ-ῶ	φιλ-οῦμαι
2	φιλ-εῖς	φιλ-ῇ *or* εῖ
3	φιλ-εῖ	φιλ-εῖται
pl 1	φιλ-οῦμεν	φιλ-ούμεθα
2	φιλ-εῖτε	φιλ-εῖσθε
3	φιλ-οῦσι(ν)	φιλ-οῦνται

	active	middle/passive
participle	φιλῶν -οῦσα -οῦν (stem φιλουντ-)	φιλούμενος -η -ον
infinitive	φιλεῖν	φιλεῖσθαι
imperative	*sg* φίλει *pl* φιλεῖτε	*sg* φιλοῦ *pl* φιλεῖσθε

imperfect

sg	active	middle/passive
sg 1	ἐ-φίλ-ουν	ἐ-φιλ-ούμην
2	ἐ-φίλ-εις	ἐ-φιλ-οῦ
3	ἐ-φίλ-ει	ἐ-φιλ-εῖτο
pl 1	ἐ-φιλ-οῦμεν	ἐ-φιλ-ούμεθα
2	ἐ-φιλ-εῖτε	ἐ-φιλ-εῖσθε
3	ἐ-φίλ-ουν	ἐ-φιλ-οῦντο

	present subjunctive		present optative	
	active	middle/passive	active	middle/passive
sg 1	φιλ-ῶ	φιλ-ῶμαι	φιλ-οίην	φιλ-οίμην
2	φιλ-ῇς	φιλ-ῇ	φιλ-οίης	φιλ-οῖο
3	φιλ-ῇ	φιλ-ῆται	φιλ-οίη	φιλ-οῖτο
pl 1	φιλ-ῶμεν	φιλ-ώμεθα	φιλ-οῖμεν	φιλ-οίμεθα
2	φιλ-ῆτε	φιλ-ῆσθε	φιλ-οῖτε	φιλ-οῖσθε
3	φιλ-ῶσι(ν)	φιλ-ῶνται	φιλ-οῖεν	φιλ-οῖντο

Other tenses

	active	middle	passive
		middle/passive	
future	φιλήσω	φιλήσομαι	φιληθήσομαι
1st (weak) aor	ἐφίλησα	ἐφιλησάμην	ἐφιλήθην

Verbs (3): irregular

The verb *to be* - εἰμί = I am:

present	*indicative*	*subjunctive*	*optative*
sg 1	εἰμί	ὦ	εἴην
2	εἶ	ᾖς	εἴης
3	ἐστί(ν)	ᾖ	εἴη
pl 1	ἐσμέν	ὦμεν	εἶμεν
2	ἐστέ	ἦτε	εἶτε
3	εἰσί(ν)	ὦσι(ν)	εἶεν

participle	ὤν οὖσα ὄν (*stem* ὀντ-)
infinitive	εἶναι
imperative	sg ἴσθι pl ἔστε

	imperfect	future		
sg 1	ἦ (*or* ἦν)	ἔσομαι		
2	ἦσθα	ἔσῃ (*or* ἔσει)		
3	ἦν	ἔσται		
pl 1	ἦμεν	ἐσόμεθα	*future participle*	ἐσόμενος -η -ον
2	ἦτε	ἔσεσθε	*future infinitive*	ἔσεσθαι
3	ἦσαν	ἔσονται	*future optative*	ἐσοίμην *etc*

εἶμι = I shall go (*used as future of* ἔρχομαι)

	indicative	*subjunctive*	*optative*
sg 1	εἶμι	ἴω	ἴοιμι (*or* ἰοίην)
2	εἶ	ἴῃς	ἴοις
3	εἶσι(ν)	ἴῃ	ἴοι
pl 1	ἴμεν	ἴωμεν	ἴοιμεν
2	ἴτε	ἴητε	ἴοιτε
3	ἴασι(ν)	ἴωσι(ν)	ἴοιεν

participle	ἰών ἰοῦσα ἰόν (*stem* ἰοντ-)
infinitive	ἰέναι

Note that in parts other than the indicative the meaning is present rather than future.

(δίδωμι) *I give* (only future and aorist needed for GCSE)

		future	aorist
		I shall give	I gave
sg	1	δώσω	ἔδωκα
	2	δώσεις	ἔδωκας
	3	etc: regular future	ἔδωκε(ν)
pl	1		ἔδομεν
	2		ἔδοτε
	3		ἔδοσαν
		future infinitive δώσειν	*aorist infinitive* δοῦναι

οἶδα = I know

present   *indicative*
sg   *1*   οἶδα
       2   οἶσθα
       3   οἶδε(ν)

pl   *1*   ἴσμεν
       2   ἴστε
       3   ἴσασι(ν)

infinitive εἰδέναι

participle (3-1-3, *stem* εἰδοτ-)

	masculine	*feminine*	*neuter*
sg *nom*	εἰδώς	εἰδυῖα	εἰδός
acc	εἰδότα	εἰδυῖαν	εἰδός
gen	εἰδότος	εἰδυίας	εἰδότος
dat	εἰδότι	εἰδυίᾳ	εἰδότι
pl *nom*	εἰδότες	εἰδυῖαι	εἰδότα
acc	εἰδότας	εἰδυίας	εἰδότα
gen	εἰδότων	εἰδυιῶν	εἰδότων
dat	εἰδόσι(ν)	εἰδυίαις	εἰδόσι(ν)

Note carefully the distinction between ἰδόντες *having seen* (aorist participle of ὁράω) and εἰδότες *knowing* (participle of οἶδα); from the same root, and originally a 'true perfect' meaning *having come to see* (both quoted in the masculine nominative plural).

φημί = I say

present   *indicative*   *subjunctive*   *optative*
sg   *1*   φημί   φῶ   φαίην
       2   φής   φῇς   φαίης
       3   φησί(ν)   φῇ   φαίη

pl   *1*   φαμέν   φῶμεν   φαῖμεν
       2   φατέ   φῆτε   φαῖτε (*or* φαίητε)
       3   φασί(ν)   φῶσι(ν)   φαῖεν

participle   φάσκων -ουσα -ον (*stem* φασκοντ)
infinitive   φάναι
imperative   *sg* φάθι *pl* φάτε

imperfect (*used as simple past tense*)
sg   *1*   ἔφην
       2   ἔφησθα
       3   ἔφη

pl   *1*   ἔφαμεν
       2   ἔφατε
       3   ἔφασαν

Verbs (4): 30 important irregular aorists

present	meaning	aorist	aorist stem
ἄγω	I lead	ἤγαγον	ἀγαγ-
αἱρέω	I take	εἷλον	ἑλ-
αἰσθάνομαι	I perceive	ἠσθόμην	αἰσθ-
ἀποθνῄσκω	I die	ἀπέθανον	ἀποθαν-
ἀφικνέομαι	I arrive	ἀφικόμην	ἀφικ-
βαίνω	I go	ἔβην	(*participle* βάς, *inf* βῆναι)
βάλλω	I throw	ἔβαλον	βαλ-
γίγνομαι	I become, I happen	ἐγενόμην	γεν-
γιγνώσκω	I get to know	ἔγνων	(*participle* γνούς, *inf* γνῶναι)
ἔρχομαι	I come, I go	ἦλθον	ἐλθ-
ἐρωτάω	I ask (a question)	ἠρώτησα *or* ἠρόμην	ἐρωτησ- ἐρ-
ἐσθίω	I eat	ἔφαγον	φαγ-
εὑρίσκω	I find	ηὗρον	εὑρ-
ἔχω	I have, I hold	ἔσχον	σχ-
λαμβάνω	I take	ἔλαβον	λαβ-
λέγω	I say, I speak	εἶπον	εἰπ-
λείπω	I leave	ἔλιπον	λιπ-
μανθάνω	I learn	ἔμαθον	μαθ-
μάχομαι	I fight	ἐμαχέσαμην	μαχεσ-
ὁράω	I see	εἶδον	ἰδ-
πάσχω	I suffer	ἔπαθον	παθ-
πίπτω	I fall	ἔπεσον	πεσ-
πλέω	I sail	ἔπλευσα	πλευσ-
πράσσω	I do, I fare	ἔπραξα	πραξ-
πυνθάνομαι	I enquire; I find out	ἐπυθόμην	πυθ-
σῴζω	I save	ἔσωσα	σωσ-
τρέχω	I run	ἔδραμον	δραμ-
ὑπισχνέομαι	I promise	ὑπεσχόμην	ὑποσχ-
φέρω	I carry, I bear	ἤνεγκα *or* -ον	ἐνεγκ-
φεύγω	I run away, I flee	ἔφυγον	φυγ-

Quick revision: Top ten irregular aorists:

εἷλον	I took	(αἱρέω)
ἀπέθανον	I died, I was killed	(ἀποθνῄσκω)
ἐγενόμην	I became	(γίγνομαι)
ἦλθον	I came, I went	(ἔρχομαι)
ηὗρον	I found	(εὑρίσκω)
ἔσχον	I had	(ἔχω)
ἔλαβον	I took, I captured	(λαμβάνω)
εἶπον	I said	(λέγω)
εἶδον	I saw	(ὁράω)
ἤνεγκα	I carried	(φέρω)

Verbs (5): reference list of tenses

• Where a particular form (usually the aorist passive) is not shown, it either does not exist or is uncommon and not needed for GCSE.

• Contracted verbs are as usual listed in the present tense in uncontracted form for clarity, but future tenses with epsilon contraction are shown in the contracted form in which they would be met in a passage (with the vowels that have been contracted indicated in brackets): see pages 72-3 and 81-2.

present	meaning	future	aorist	aorist passive
ἀγγέλλω	I announce	ἀγγελῶ (εω)	ἤγγειλα	ἠγγέλθην
ἄγω	I lead	ἄξω	ἤγαγον	ἤχθην
ἀδικέω	I act unjustly (to)	ἀδικήσω	ἠδίκησα	ἠδικήθην
αἱρέω	I take	αἱρήσω	εἷλον	ᾑρέθην
αἰσθάνομαι	I perceive	αἰσθήσομαι	ἠσθόμην	-
αἰτέω	I ask for	αἰτήσω	ᾔτησα	ᾐτήθην
ἀκούω	I hear	ἀκούσομαι	ἤκουσα	ἠκούσθην
ἀναγκάζω	I force	ἀναγκάσω	ἠνάγκασα	-
ἀναχωρέω	I retreat	ἀναχωρήσω	ἀνεχώρησα	-
ἀποθνήσκω	I die, I am killed	ἀποθανοῦμαι (εο)	ἀπέθανον	-
ἀποκρίνομαι	I answer	ἀποκρινοῦμαι (εο)	ἀπεκρινάμην	-
ἀποκτείνω	I kill	ἀποκτενῶ (εω)	ἀπέκτεινα	-
ἄρχω	I rule (*mid* I begin)	ἄρξω	ἦρξα	ἤρχθην
ἀφικνέομαι	I arrive	ἀφίξομαι	ἀφικόμην	
βαίνω	I go	βήσομαι	ἔβην	-
βάλλω	I throw, I pelt	βαλῶ (εω)	ἔβαλον	ἐβλήθην
βλάπτω	I harm	βλάψω	ἔβλαψα	ἐβλάβην
βοάω	I shout	βοήσω	ἐβόησα	ἐβοήθην
βοηθέω	I (come to) help	βοηθήσω	ἐβοήθησα	-
βούλομαι	I wish, I want	βουλήσομαι	ἐβουλήθην (*pass form, active sense*)	
γελάω	I laugh (at)	γελάσομαι	ἐγέλασα	-
γίγνομαι	I become, I happen	γενήσομαι	ἐγενόμην	-
γιγνώσκω	I get to know	γνώσομαι	ἔγνων	ἐγνώσθην
γράφω	I write	γράψω	ἔγραψα	ἐγράφην
δακρύω	I cry	δακρύσω	ἐδάκρυσα	-
δεῖ	it is necessary	δεήσει	ἐδέησε(ν)	-
δέχομαι	I receive	δέξομαι	ἐδεξάμην	-
διαφθείρω	I destroy	διαφθερῶ (εω)	διέφθειρα	διεφθάρην
(δίδωμι)	I give	δώσω	ἔδωκα	-
διώκω	I chase	διώξομαι	ἐδίωξα	ἐδιώχθην
δοκεῖ (μοι)	I decide (*lit* it seems good)	δόξει	ἔδοξε	-
ἐθέλω	I am willing	ἐθελήσω	ἠθέλησα	-
εἰμί	I am	ἔσομαι	(*imperf* ἦ *or* ἦν)	-
εἰσβάλλω	I invade	εἰσβαλῶ (εω)	εἰσέβαλον	-
ἐλπίζω	I hope	ἐλπιῶ (εω)	ἤλπισα	-
ἔξεστι(ν)	it is possible	ἔξεσται	ἐξῆν	-
ἕπομαι	I follow	ἕψομαι	ἑσπόμην	-
ἔρχομαι	I go, I come	εἶμι	ἦλθον	-
ἐρωτάω	I ask (a question)	ἐρωτήσω	ἠρόμην (*or* ἠρώτησα)	-

ἐσθίω	I eat	ἔδομαι	ἔφαγον	-
εὑρίσκω	I find	εὑρήσω	ηὗρον	ηὑρέθην
ἔχω	I have	σχήσω	ἔσχον	-
θάπτω	I bury	θάψω	ἔθαψα	-
θαυμάζω	I am amazed (at)	θαυμάσομαι	ἐθαύμασα	ἐθαυμάσθην
θύω	I sacrifice	θύσω	ἔθυσα	ἐτύθην
καθεύδω	I sleep	καθευδήσω	(imperf ἐκάθευδον or καθηῦδον) -	
καθίζω	I sit	καθιῶ (εω)	ἐκάθισα	-
καίω	I burn	καύσω	ἔκαυσα	ἐκαύθην
καλέω	I call	καλῶ (εω)	ἐκάλεσα	ἐκλήθην
κελεύω	I order	κελεύσω	ἐκέλευσα	ἐκελεύσθην
κλέπτω	I steal	κλέψω	ἔκλεψα	-
κολάζω	I punish	κολάσω	ἐκόλασα	ἐκολάσθην
κόπτω	I cut, I knock	κόψω	ἔκοψα	-
κρύπτω	I hide	κρύψω	ἔκρυψα	ἐκρύφθην
κτάομαι	I obtain	κτήσομαι	ἐκτησάμην	-
κωλύω	I hinder, I prevent	κωλύσω	ἐκώλυσα	ἐκωλύθην
λαμβάνω	I take	λήψομαι	ἔλαβον	ἐλήφθην
λέγω	I say, I speak	ἐρῶ (εω) (or λέξω)	εἶπον (or ἔλεξα)	ἐρρήθην (or ἐλέχθην)
λείπω	I leave	λείψω	ἔλιπον	ἐλείφθην
λύω	I release	λύσω	ἔλυσα	ἐλύθην
μανθάνω	I learn	μαθήσομαι	ἔμαθον	-
μάχομαι	I fight	μαχοῦμαι (εο)	ἐμαχεσάμην	-
μέλλω	I am about to	μελλήσω	ἐμέλλησα	-
μένω	I stay	μενῶ (εω)	ἔμεινα	-
μισέω	I hate	μισήσω	ἐμίσησα	ἐμισήθην
νικάω	I conquer, I win	νικήσω	ἐνίκησα	ἐνικήθην
νομίζω	I think, I consider	νομιῶ (εω)	ἐνόμισα	-
ὁράω	I see	ὄψομαι	εἶδον	ὤφθην
ὀργίζομαι	I get angry	ὀργιοῦμαι (εο)	ὠργίσθην (pass form, active sense)	
παρασκευάζω	I prepare	παρασκευάσω	παρεσκεύασα	παρεσκευάσθην
παρέχω	I provide, I produce	παρέξω	παρέσχον	-
πάσχω	I suffer	πείσομαι	ἔπαθον	-
παύω	I stop (mid I cease)	παύσω	ἔπαυσα	ἐπαύσθην
πείθω	I persuade	πείσω	ἔπεισα	ἐπείσθην
πειράομαι	I try	πειράσομαι	ἐπειράθην (pass form, active sense)	
πέμπω	I send	πέμψω	ἔπεμψα	ἐπέμφθην
πίπτω	I fall	πεσοῦμαι (εο)	ἔπεσον	-
πιστεύω	I believe, I trust	πιστεύσω	ἐπίστευσα	-
πλέω	I sail	πλεύσομαι	ἔπλευσα	-
ποιέω	I make, I do	ποιήσω	ἐποίησα	ἐποιήθην
πορεύομαι	I march	πορεύσομαι	ἐπορεύθην (pass form, active sense)	
πράσσω	I do, I fare	πράξω	ἔπραξα	ἐπράχθην
προσβάλλω	I attack	προσβαλῶ (εω)	προσέβαλον	-
πυνθάνομαι	I enquire, I find out	πεύσομαι	ἐπυθόμην	-
συλλέγω	I collect	συλλέξω	συνέλεξα	-
σῴζω	I save	σώσω	ἔσωσα	ἐσώθην
τιμάω	I honour	τιμήσω	ἐτίμησα	ἐτιμήθην

τρέχω	I run	δραμοῦμαι (εο)	ἔδραμον	-
ὑπισχνέομαι	I promise	ὑποσχήσομαι	ὑπεσχόμην	-
φαίνομαι	I appear	φανοῦμαι (εο)	ἐφάνθην (*pass form, active sense*)	
φέρω	I carry	οἴσω	ἤνεγκα	ἠνέχθην
φεύγω	I run away, I flee	φεύξομαι	ἔφυγον	-
φημί	I say	φήσω	(*imperf* ἔφην)	-
φιλέω	I love, I like	φιλήσω	ἐφίλησα	ἐφιλήθην
φοβέομαι	I fear	φοβήσομαι	ἐφοβήθην (*pass form, active sense*)	
φονεύω	I murder, I kill	φονεύσω	ἐφόνευσα	ἐφονεύθην
φυλάσσω	I guard	φυλάξω	ἐφύλαξα	ἐφυλάχθην
χράομαι	I use	χρήσομαι	ἐχρησάμην	-
χρή	it is necessary	-	(*imperf* [ἐ]χρῆν)	-

Appendix 1: Uses of the definite article

1   With a noun:
Like English *the* (for *a*, Greek puts nothing or uses τις), but also used in some places where English would omit it: for general classes (οἱ δοῦλοι *slaves* [as a class]) and abstractions (ὁ χρόνος *time*) and with proper names (ὁ Ζεύς *Zeus*); also see 10 and 11 below. The article helpfully indicates the number/gender/case of a noun: e.g. τὸν βασιλέα tells you *the king* is masculine accusative singular, even if you are unsure how βασιλεύς declines.

2   With an adjective, to make a noun:
οἱ ἐλεύθεροι *the free, free men*; τὸ ἀληθές *(the) truth*.

3   With adverbs:
οἱ ἐκεῖ *men/people there*; αἱ νῦν *women now, women of today*.

4   With a preposition phrase:
οἱ ἐν τῇ νήσῳ *the men on the island*; τὰ ἐν τῇ πόλει *(the) affairs in the city*.

5   With a participle, often instead of relative clause:
οἱ διώκοντες *those pursuing, the pursuers*; αἱ ἀκούσασαι *the women who heard*.

6   Sandwiched (to tell you *which one*):
ἡ τοῦ ἰατροῦ οἰκία *the of-the-doctor house* i.e. *the doctor's house* (note how the genitive sandwich is marked by two forms of the article next to each other); ὁ σοφὸς γέρων *the wise old man*.

7   Repeated, with same effect as sandwich (either of these uses is called 'bound' position, because the description is fastened to the noun, specifying which one):
ἡ οἰκία ἡ τοῦ ἰατροῦ literally *the house the (one) of the doctor*, i.e. *the doctor's house*; ὁ γέρων ὁ σοφός *the old man the wise (one)*, i.e. *the wise old man*; ὁ δοῦλος ὁ φεύγων *the fleeing slave*.

8   With μεν ... δε (important, and can be hard to spot):
οἱ μὲν τῶν στρατιωτῶν ἔμενον, οἱ δὲ ἔφυγον *some of the soldiers stayed, others fled*
Distinguish this from the use simply of μέν .. δέ to express a contrast (literally *on the one hand ... on the other*, but better to put nothing in the first bit and *but* at the start of the second): ἀνδρείως μὲν ἐμαχέσατο, μωρῶς δὲ εἶπεν *he fought bravely but spoke stupidly*.

9   With δέ, starting new sentence (or clause after colon), marking change of subject:
ἐκάλεσα τὸν δοῦλον· ὁ δὲ οὐκ ἤκουσεν *I called the slave; but he did not hear*.

10   Redundant (i.e. English would not have *the*) and sandwiched with possessive adjectives:
οἱ ἡμέτεροι στρατιῶται *our soldiers*.

11   Redundant and not sandwiched with demonstratives:
οὗτος ὁ ξένος *this stranger*; ἐκεῖναι αἱ νῆες *those ships*.

Appendix 2: Uses of αὐτός

(1) *self*
- can be used with a noun (with the article but not sandwiched)
  - ὁ δοῦλος αὐτός *the slave himself* (usually same order as equivalent English)
- or on its own as a pronoun, not necessarily third person
  - αὐτοὶ ἀφικόμεθα *we ourselves arrived*
- this must be the meaning if part of αὐτός comes first word in a sentence or clause, or is on its own as a pronoun in the nominative

(2) *the same*
- comes immediately after the definite article
- can used with a noun (sandwiched with the article)
  - ὁ αὐτὸς δοῦλος *the same slave* (same order as equivalent English)
- or on its own as a pronoun
  - τὰ αὐτὰ αὖθις εἶπον *they said the same things again*
- the easiest of the three meanings to spot, but the least common

(3) *him/her/it/them*
- on its own as a pronoun, never nominative, always third person
  - εἴδομεν αὐτούς *we saw them*
- never first word in sentence or clause
- this meaning is the most common of the three

Appendix 3: Words identifying constructions

ὅτι (*that*) introduces an indirect statement after a verb of *saying*:
  - ὁ ἄγγελος εἶπεν ὅτι οἱ αἰχμάλωτοι ἔφυγον.
  - *The messenger said that the prisoners had fled.*
Verbs of thinking (and φημί) take an infinitive; verbs of perceiving take a participle.

ὡς (i) Introducing a clause *when/as/because* (similar to use of ἐπεί):
  - ὡς τὴν τῶν πολεμίων στρατιὰν εἴδομεν, πάντες ἐφοβήθημεν.
  - *When we saw the enemy's army, we were all scared.*
(ii) With past or present participle also *when/as/because*:
  - αἱ γυναῖκες ἀπῆλθον ὡς τοὺς ἄνδρας ἰδοῦσαι.
  - The women went away because they had seen the men.
(iii) With future participle expresses purpose:
  - πολλοὶ ἀφίκοντο ὡς τὸν βασιλέα ὀψόμενοι.
  - *Many people arrived (in order) to see the king.*

ἵνα (*in order to*) with subjunctive or (more often, after past tense main verb) optative in a purpose clause:
  - πολλοὶ ἀφίκοντο ἵνα τὸν βασιλέα ἴδοιεν.
  - *Many people arrived (in order) to see the king.*

ὥστε (= [with the result] that) in a result clause:
  - ὁ παῖς οὕτω ταχέως ἔδραμεν ὥστε ὑπὸ πάντων ἐθαυμάζετο.
  - *The boy ran so fast that he was admired by everyone.*

ἐαν (= if) in a future open condition, with subjunctive then future (*if X happens, Y will happen*):
  - ἐὰν ὁ πατὴρ εὕρῃ τὴν ἐπιστολήν, εὐθὺς πέμψει μοι.
  - *If my father finds the letter, he will immediately send it to me.*

εἰ (= if) ... **ἄν** in a past closed condition, with two aorists (*if X had happened, Y would have happened*):
  - εἰ ὁ πατὴρ ηὗρε τὴν ἐπιστολήν, εὐθὺς ἂν ἔπεμψε μοι.
  - *If my father had found the letter, he would have immediately sent it to me.*

Appendix 4: Words easily confused

αἰτέω	I ask for, I beg	ἡμέτερος	our
αἴτιος	responsible, to blame for (+ *gen*)	ὑμέτερος	your (of you *pl*)
		ἴθι	go! (*sg*)
ἀληθής	true	ἴσθι	be! (*sg*)
ἀσθενής	weak		
ἀσφαλής	safe	καλέω	I call
		κελεύω	I order
ἀνδρεῖος	brave		
ἀνήρ -δρός	man	ναῦς	ship
		ναύτης	sailor
ἀποθνήσκω	I die, I am killed	ναυτικόν	fleet
ἀποκτείνω	I kill		
		νῆσος	island
γίγνομαι	I become	νόμος	law, custom
γιγνώσκω	I get to know	νόσος	disease
εἰ	if	οὐ (οὐκ, οὐχ)	not
εἶ	you (*sg*) are	οὖν	therefore
εἰμί	I am	ποῖος;	what sort of?
εἶμι	I shall go (*fut of* ἔρχομαι)	πόσος;	how big? (*pl:* how many?)
εἰς	into (+ *acc*)	πολέμιοι	enemy
εἷς	one (*m nom sg*)	πόλεμος	war
εἰσί(ν)	they are	πόλις	city
εἶσι(ν)	he/she/it will go	πολίτης	citizen
		πολύς	much
ἐν	in (+ *dat*)	πολλοί	many
ἕν	one (*n nom sg*)		
		ποῦ;	where (at)?
ἐξ	out of (+ *gen*)	ποῖ;	where to?
ἕξ	six	πόθεν;	where from?
		πότε;	when?
ἐπεί	when, since	πῶς;	how?
ἔπειτα	then, next		
		στρατηγός	general
εὐθύς	immediately	στρατιώτης	soldier
εὐρύς	broad	στρατιά	army
ἤθελον	I was willing (*imperf of* ἐθέλω)	ταχύς	fast
		τεῖχος	wall
ἦλθον	I came (*aor of* ἔρχομαι)		
		τοιοῦτος	of such a sort
ἡμεῖς	we	τοσοῦτος	so big (*pl:* so many)
ὑμεῖς	you (*pl*)		

Vocabulary

English to Greek

Verbs are usually given with present and aorist.
Nouns are given with nominative and genitive, and article to show gender.
Adjectives are given with masculine, feminine, and neuter (if there are only two endings, there is no separate femimine: the feminine is the same as the masculine).
* = comes second word in sentence or clause.

able, I am	οἷός τ᾽ εἰμί
about	περί (+ *gen*)
about to, I am	μέλλω (+ *fut inf*)
according to	κατά (+ *acc*)
account of, on	διά (+ *acc*)
act unjustly (to), I	ἀδικέω ἠδίκησα
admire, I	θαυμάζω ἐθαύμασα
afraid (of), I am	φοβέομαι ἐφοβήθην
after (*prep*)	μετά (+ *acc*)
after (*introducing a clause*)	(*use aor participle*)
after a short time, soon	δι᾽ ὀλίγου
again	αὖθις
against	ἐπί (+ *acc*)
agora	ἀγορά -ᾶς ἡ
all	πᾶς πᾶσα πᾶν (παντ-)
ally	σύμμαχος -ου ὁ
alone	μόνος -η -ον
already	ἤδη
also	καί
although	καίπερ (+ *participle*)
always	ἀεί
am, I	εἰμί
amazed (at), I am	θαυμάζω ἐθαύμασα
among	ἐν (+ *dat*)
and	καί, δέ*
angry, I get	ὀργίζομαι ὠργίσθην (with, + *dat*)
announce, I	ἀγγέλλω ἤγγειλα
another	ἄλλος -η -ο
answer, I	ἀποκρίνομαι ἀπεκρινάμην
appear, I	φαίνομαι ἐφάνην
approach, I	προσέρχομαι προσῆλθον, προσβαίνω προσέβην
arms, armour	ὅπλα -ων τά
army	στρατιά -ᾶς ἡ
arrive, I	ἀφικνέομαι ἀφικόμην
as	ὡς
as quickly as possible	ὡς τάχιστα
ask (a question), I	ἐρωτάω ἠρώτησα *or* ἠρόμην
ask for, I	αἰτέω ᾔτησα
assemble (people/things), I	συλλέγω συνέλεξα
assembly	ἐκκλησία -ας ἡ
at first	πρῶτον
at least	γε*
Athenians	Ἀθηναῖοι -ων οἱ

attack, I	προσβάλλω προσέβαλον (+ *dat*)
bad	κακός -ή -όν
barbarians	βάρβαροι -ων οἱ
battle	μάχη -ης ἡ
be, to	εἶναι
beautiful	καλός -ή -όν
because	διότι, ὡς (*or use participle*)
because of	διά (+ *acc*)
become, I	γίγνομαι ἐγενόμην
before (*adv* previously)	πρότερον
before (*prep* in front of/prior to)	πρό (+ *gen*)
begin, I	ἄρχομαι ἠρξάμην (+ *gen*)
beginning	ἀρχή -ῆς ἡ
behalf of, on	ὑπέρ (+ *gen*)
believe (in), I	πιστεύω ἐπίστευσα (+ *dat*)
best	ἄριστος -η -ον
better	ἀμείνων -ον (ἀμεινον-)
big	μέγας μεγάλη μέγα (μεγαλ-)
bigger	μείζων -ον (μειζον-)
biggest, very big	μέγιστος -η -ον
body	σῶμα -ατος τό
body, dead	νεκρός -οῦ ὁ
both ... and	τε* ... καί, καί ... καί
boy	παῖς παιδός ὁ
brave	ἀνδρεῖος -α -ον
broad	εὐρύς -εῖα -ύ
burn, I	καίω ἔκαυσα
bury, I	θάπτω ἔθαψα
but	ἀλλά, δέ*
by (a person *as agent*)	ὑπό (+ *gen*)
by land	κατὰ γῆν
call, I	καλέω ἐκάλεσα
can, I	οἷός τ' εἰμί
capture, I	λαμβάνω ἔλαβον
carry, I	φέρω ἤνεγκα
cavalry	ἱππεῖς -έων οἱ
cavalryman	ἱππεύς -έως ὁ
cease, I	παύομαι ἐπαυσάμην
certain, a	τις τι (τιν-)
chase, I	διώκω ἐδίωξα
child	παῖς παιδός ὁ/ἡ
citizen	πολίτης -ου ὁ
city, city-state	πόλις -εως ἡ
collect (something), I	συλλέγω συνέλεξα
come, I	ἔρχομαι ἦλθον
compel, I	ἀναγκάζω ἠνάγκασα
concerning	περί (+ *gen*)
conquer, I	νικάω ἐνίκησα
consider (think to be so), I	νομίζω ἐνόμισα,
contrary to	παρά (+ *acc*)
corpse	νεκρός -οῦ ὁ
council	βουλή -ῆς ἡ

country, land	χώρα -ας ἡ
cry, I	δακρύω ἐδάκρυσα
custom	νόμος -ου ὁ
danger	κίνδυνος -ου ὁ
dangerous	χαλεπός -ή -όν
daughter	θυγάτηρ -τρος ἡ
day	ἡμέρα -ας ἡ
dead body	νεκρός -οῦ ὁ
death	θάνατος -ου ὁ
decide, I	(= it seems good to me) δοκεῖ ἔδοξε (+ *dat, e.g.* μοι)
deed	ἔργον -ου τό
despite (being)	καίπερ (+ *participle*)
destroy, I	διαφθείρω διέφθειρα
die, I	ἀποθνήσκω ἀπέθανον
difficult	χαλεπός -ή -όν
disaster	συμφορά -ᾶς ἡ
disease	νόσος -ου ἡ
do, I	πράσσω ἔπραξα, ποιέω ἐποίησα
do wrong (to), I	ἀδικέω ἠδίκησα
doctor	ἰατρός -οῦ ὁ
door	θύρα -ας ἡ
down	κατά (+ *acc*)
down from	κατά (+ *gen*)
each	ἕκαστος -η -ον
easier	ῥᾴων -ον (ῥαον-)
easiest	ῥᾷστος -η -ον
easy	ῥᾴδιος -α -ον
eat, I	ἐσθίω ἔφαγον
eight	ὀκτώ
either ... or	ἤ ... ἤ
empire	ἀρχή -ῆς ἡ
enemy (in war)	πολέμιοι -ων οἱ
escape, I	ἐκφεύγω ἐξέφυγον
especially	μάλιστα
even	καί
evening	ἑσπέρα -ας ἡ
every	πᾶς πᾶσα πᾶν (παντ-), (= each) ἕκαστος -η -ον
except	πλήν (+ *gen*)
experience, I	πάσχω ἔπαθον
fair (with justice)	δίκαιος -α -ον
faithful	πιστός -ή -όν
fall, I	πίπτω ἔπεσον
fall into, I	εἰσπίπτω εἰσέπεσον
fare, I	πράσσω ἔπραξα (*foll adv*)
father	πατήρ -τρός ὁ
fear	φόβος -ου ὁ
fear, I	φοβέομαι ἐφοβήθην
few	ὀλίγοι -αι -α
fewer	ἐλάσσονες -α
fewest	ἐλάχιστοι -αι -α
field	ἀγρός -οῦ ὁ

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fifth	πέμπτος -η -ον
fight, I	μάχομαι ἐμαχεσάμην
finally	τέλος
find, I	εὑρίσκω ηὗρον
find out, I	γιγνώσκω ἔγνων, *(implying* by enquiry) πυνθάνομαι ἐπυθόμην
fine	καλός -ή -όν
fire	πῦρ πυρός τό
first *(adj)*	πρῶτος -η -ον
first *(adv)*, at first	πρῶτον
five	πέντε
flee, I	φεύγω ἔφυγον
fleet	ναυτικόν -οῦ τό
follow, I	ἕπομαι ἑσπόμην (+ *dat*)
food	σῖτος -ου ὁ
foolish	μῶρος -α -ον
foot	πούς ποδός ὁ
for *(giving explanation)*	γάρ*
force	βία -ας ἡ
force, I	ἀναγκάζω ἠνάγκασα
foreigner	ξένος -ου ὁ
forest	ὕλη -ης ἡ
fortunate	εὐτυχής -ές
four	τέσσαρες τέσσαρα
fourth	τέταρτος -η -ον
free	ἐλεύθερος -α -ον
friend	φίλος -ου ὁ
from	ἀπό (+ *gen*)
from where?	πόθεν;
front of, in	πρό (+ *gen*)
gate	πύλη -ης ἡ
general	στρατηγός -οῦ ὁ
get, I	κτάομαι ἐκτησάμην
get angry, I	ὀργίζομαι ὠργίσθην (with, + *dat*)
get to know, I	γιγνώσκω ἔγνων
gift	δῶρον -ου τό
girl	παῖς παιδός ἡ
give, I	(δίδωμι) *fut* δώσω *aor* ἔδωκα
go, I	ἔρχομαι ἦλθον, βαίνω ἔβην
go, I shall	εἶμι
go away, I	ἀποβαίνω ἀπέβην
go out, I	ἐκβαίνω ἐξέβην
go to(wards), I	προσβαίνω προσέβην
god	θεός -οῦ ὁ
goddess	θεά -ᾶς ἡ
going to, I am	μέλλω (+ *fut inf*)
gold	χρυσός -οῦ ὁ
good	ἀγαθός -ή -όν
Greek, Greek man	Ἕλλην -ηνος ὁ
guard	φύλαξ -ακος ὁ
guard, I	φυλάσσω ἐφύλαξα
guest	ξένος -ου ὁ
guide	ἡγεμών -όνος ὁ

hand	χείρ χειρός ἡ
happen, I	γίγνομαι ἐγενόμην
harbour	λιμήν -ένος ὁ
harm, I	βλάπτω ἔβλαψα
hate, I	μισέω ἐμίσησα
have, I	ἔχω ἔσχον
head	κεφαλή -ῆς ἡ
hear, I	ἀκούω ἤκουσα (+ *acc of thing, gen of person*)
help, I	(*often implying* come/run to help) βοηθέω ἐβοήθησα (+ *dat*)
her (*acc pronoun*)	αὐτήν
here	ἐνθάδε
herself (*reflexive*)	ἑαυτήν
hide (something), I	κρύπτω ἔκρυψα
high	ὑψηλός -ή -όν
him	αὐτόν
himself (*reflexive*)	ἑαυτόν
hinder, I	κωλύω ἐκώλυσα
hit (pelt), I	βάλλω ἔβαλον
holy	ἱερός -ά -όν
honour	τιμή -ῆς ἡ
honour, I	τιμάω ἐτίμησα
hope, I	ἐλπίζω ἤλπισα (+ *fut inf*)
horse	ἵππος -ου ὁ
horseman	ἱππεύς -έως ὁ
host	ξένος -ου ὁ
hostile (as personal enemy)	ἐχθρός -ά -όν
house	οἰκία -ας ἡ
how?	πῶς;
how big?	πόσος; -η; -ον;
how many?	πόσοι; -αι; -α;
however	μέντοι*
human being	ἄνθρωπος -ου ὁ/ἡ
husband	ἀνήρ -δρός ὁ
I	ἐγώ
if	εἰ (+ *indicative*), (*in future open condition*) ἐάν (+ *subjunctive*)
illness	νόσος -ου ἡ
immediately	εὐθύς
in	ἐν (+ *dat*)
in front of	πρό (+ *gen*)
in order to	ἵνα (+ *subjunctive or optative*), ὡς (+ *future participle*)
in this way	οὕτω(ς)
indeed	δή
inhabitant	ἔνοικος -ου ὁ
intend, I	μέλλω (+ *fut inf*)
into	εἰς (+ *acc*)
invade, I	εἰσβάλλω εἰσέβαλον (+ εἰς + *acc*)
island	νῆσος -ου ἡ
it is necessary (for X to ...)	δεῖ *imperf* ἔδει (+ *acc* + *inf*), (*implying moral obligation*) χρή *imperf* (ἐ)χρῆν (+ *acc* + *inf*)
it is possible	ἔξεστι(ν) *imperf* ἐξῆν (+ *dat*)
journey	ὁδός -οῦ ἡ
just (with justice)	δίκαιος -α -ον

kill, I	ἀποκτείνω ἀπέκτεινα; (= murder) φονεύω ἐφόνευσα
killed, I am	ἀποθνήσκω ἀπέθανον
king	βασιλεύς -έως ὁ
know, I	οἶδα
know, I get to	γιγνώσκω ἔγνων
land (country)	χώρα -ας ἡ
land (earth)	γῆ γῆς ἡ
land, by	κατὰ γῆν
language	γλῶσσα -ης ἡ
later	ὕστερον
laugh, I	γελάω ἐγέλασα
law	νόμος -ου ὁ
lead, I	ἄγω ἤγαγον
lead out, I	ἐξάγω ἐξήγαγον
lead to(wards), I	προσάγω προσήγαγον
leader	ἡγεμών -όνος ὁ
learn, I	μανθάνω ἔμαθον
learn by enquiry, I	πυνθάνομαι ἐπυθόμην
least (adj)	ἐλάχιστος -η -ον
least, at	γε*
leave, I	λείπω ἔλιπον
less	ἐλάσσων -ον (ἐλασσον-)
letter	ἐπιστολή -ῆς ἡ
like, I	φιλέω ἐφίλησα
listen (to), I	ἀκούω ἤκουσα (+ acc of thing, gen of person)
little of, a	ὀλίγος -η -ον
love, I	φιλέω ἐφίλησα
luck	τύχη -ης ἡ
lucky	εὐτυχής -ές
make, I	ποιέω ἐποίησα
man, human being	ἄνθρωπος -ου ὁ
man, male	ἀνήρ -δρός ὁ
manage, I	πράσσω ἔπραξα
many	πολλοί -αί -ά
march, I	πορεύομαι ἐπορεύθην
marketplace	ἀγορά -ᾶς ἡ
master	δεσπότης -ου ὁ
messenger	ἄγγελος -ου ὁ
mine	ἐμός -ή -όν
money	χρήματα -ων τά
more (of) (sg)	πλείων -ον (πλειον-)
more (pl)	πλείονες -α
more (adv)	μᾶλλον
most (of) (sg)	πλεῖστος -η -ον
most (pl)	πλεῖστοι -αι -α
mother	μήτηρ -τρος ἡ
mountain	ὄρος -ους τό
much	πολύς πολλή πολύ (πολλ-)
murder, I	φονεύω ἐφόνευσα
my	ἐμός -ή -όν
myself (reflexive)	ἐμαυτόν -ήν

name	ὄνομα -ατος τό
necessary (for X to ...), it is	δεῖ *imperf* ἔδει (+ *acc*), *(implying moral obligation)* χρή *imperf* (ἐ)χρῆν (+ *acc*)
neither ... nor	οὔτε ... οὔτε, μήτε ... μήτε
never	οὐδέποτε, μηδέποτε
new	νέος -α -ον
next	ἔπειτα
night	νύξ νυκτός ἡ
nine	ἐννέα
no ... , not any	οὐδείς οὐδεμία οὐδέν (οὐδεν-), μηδείς μηδεμία μηδέν (μηδεν-)
no-one	οὐδείς (οὐδεν-) οὐδεμία, μηδείς (μηδεν-) μηδεμία
not	οὐ (οὐκ *before smooth breathing*, οὐχ *before rough breathing*), *(in contexts other than statements of fact)* μή
not only ... but also	οὐ μόνον ... ἀλλὰ καί
nothing	οὐδέν, μηδέν
notice, I	αἰσθάνομαι ᾐσθόμην
now (at this time)	νῦν
now (already, by now)	ἤδη
obtain, I	κτάομαι ἐκτησάμην
often	πολλάκις
old man	γέρων -οντος ὁ
on account of	διά (+ *acc*)
on behalf of	ὑπέρ (+ *gen*)
on the one hand ... on the other	μέν* ... δέ*
one	εἷς μία ἕν (ἑν-)
only (*adj*)	μόνος -η -ον
only (*adv*)	μόνον
or	ἤ
order, I	κελεύω ἐκέλευσα
other	ἄλλος -η -ο
our	ἡμέτερος -α -ον
ourselves (*reflexive*)	ἡμᾶς αὐτούς -άς
out of	ἐκ (ἐξ *before vowel*) (+ *gen*)
peace	εἰρήνη -ης ἡ
perceive, I	αἰσθάνομαι ᾐσθόμην
person	ἄνθρωπος -ου ὁ/ἡ
persuade, I	πείθω ἔπεισα
plan	βουλή -ῆς ἡ
pleasant	ἡδύς -εῖα -ύ
possible, as quickly as	ὡς τάχιστα
possible, it is	ἔξεστι(ν) *imperf* ἐξῆν (+ *dat*)
power	ἀρχή -ῆς ἡ
prepare, I	παρασκευάζω παρεσκεύασα
prevent, I	κωλύω ἐκώλυσα (from, + *gen or inf*)
previously	πρότερον
prisoner (of war)	αἰχμάλωτος -ου ὁ
produce, I	παρέχω παρέσχον
promise, I	ὑπισχνέομαι ὑπεσχόμην (+ *fut inf*)
provide, I	παρέχω παρέσχον
punish, I	κολάζω ἐκόλασα
pursue, I	διώκω ἐδίωξα

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quick	ταχύς -εῖα -ύ
quicker	θάσσων -ον (θασσον-)
quickest	τάχιστος -η -ον
quickly	ταχέως
quickly as possible, as	ὡς τάχιστα
rather	μᾶλλον
realise, I	γιγνώσκω ἔγνων
receive, I	δέχομαι ἐδεξάμην
recent	νέος -α -ον
release, I	λύω ἔλυσα
remain, I	μένω ἔμεινα
reply, I	ἀποκρίνομαι ἀπεκρινάμην
report, I	ἀγγέλλω ἤγγειλα
responsible	αἴτιος -α -ον
result, as a	ὥστε
retreat, I	ἀναχωρέω ἀνεχώρησα
rich	πλούσιος -α -ον
river	ποταμός -οῦ ὁ
road	ὁδός -οῦ ἡ
rule	ἀρχή -ῆς ἡ
rule, I	ἄρχω ἦρξα (+ *gen*)
run, I	τρέχω ἔδραμον
run away, I	φεύγω ἔφυγον
run out, I	ἐκτρέχω ἐξέδραμον
run to help, I	βοηθέω ἐβοήθησα (+ *dat*)
run to(wards), I	προστρέχω προσέδραμον
sacred	ἱερός -ά -όν
sacrifice, I	θύω ἔθυσα
safe	ἀσφαλής -ές
said, he/she (*usu interrupting*	
direct quotation)	ἔφη
sail, I	πλέω ἔπλευσα
sailor	ναύτης -ου ὁ
same, the	ὁ αὐτός, ἡ αὐτή, τὸ αὐτό
save, I	σῴζω ἔσωσα
saw, I	εἶδον
say, I	λέγω εἶπον, φημί *imperf* ἔφην
sea	θάλασσα -ης ἡ
second	δεύτερος -α -ον
secretly	λάθρα
see, I	ὁράω ὄψομαι
seems good to (someone), it	δοκεῖ ἔδοξε (+ *dat*)
self	αὐτός -ή -ό
send, I	πέμπω ἔπεμψα
send away, I	ἀποπέμπω ἀπέπεμψα
send to(wards), I	προσπέμπω προσέπεμψα
seven	ἑπτά
shameful	αἰσχρός -ά -όν
ship	ναῦς νεώς ἡ
short time, after a	δι' ὀλίγου
shout	βοή -ῆς ἡ
shout, I	βοάω ἐβόησα

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silence	σιγή -ῆς ἡ
silence, in	σιγῇ
since (as, because)	ἐπεί (*or use participle*)
sit, I	καθίζω ἐκάθισα
six	ἕξ
slave	δοῦλος -ου ὁ
sleep	ὕπνος -ου ὁ
sleep, I	καθεύδω *imperf* ἐκάθευδον *or* καθηῦδον
slow	βραδύς -εῖα -ύ
small	μικρός -ά -όν
small amount of	ὀλίγος -η -ον
so (in this way, to this extent)	οὕτω(ς)
so big, so great	τοσοῦτος -αύτη -οῦτο
so many	τοσοῦτοι -αῦται -αῦτα
soldier	στρατιώτης -ου ὁ
someone	τις τινός
something	τι τινός
son	υἱός -οῦ ὁ
soon, after a short time	δι' ὀλίγου
sort, of such a	τοιοῦτος -αύτη -οῦτο
sort of, what?	ποῖος; -α; -ον;
Spartans	Λακεδαιμόνιοι -ων οἱ
speak, I	λέγω εἶπον
stay, I	μένω ἔμεινα
steal, I	κλέπτω ἔκλεψα
still, even now	ἔτι
stop (something), I	παύω ἔπαυσα
stop (myself), I	παύομαι ἐπαυσάμην
storm	χειμών -ῶνος ὁ
story	λόγος -ου ὁ
strange	δεινός -ή -όν
stranger	ξένος -ου ὁ
strength	βία -ας ἡ
strong	ἰσχυρός -ά -όν
stupid	μῶρος -α -ον
such, of such a kind	τοιοῦτος -αύτη -οῦτο
suffer, I	πάσχω ἔπαθον
sweet	ἡδύς -εῖα -ύ
sword	ξίφος -ους τό
take, I	αἱρέω εἷλον, λαμβάνω ἔλαβον
task	ἔργον -ου τό
tell, I (say, speak)	λέγω εἶπον
tell, I (order)	κελεύω ἐκέλευσα
ten	δέκα
terrible	δεινός -ή -όν
than	ἤ
that (*pronoun* that one there)	ἐκεῖνος -η -ο
that (*conjunction* the fact that)	ὅτι
that (*conjunction* with the result that)	ὥστε
the	ὁ ἡ τό
them (*acc pronoun*)	αὐτούς -άς
themselves (*reflexive*)	ἑαυτούς -άς

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then (next)	ἔπειτα
then (at that time)	τότε
there	ἐκεῖ
therefore	οὖν*
these	οὗτοι αὗται ταῦτα, (*implying* here present *or* the following)
	οἵδε αἵδε τάδε
think, I	νομίζω ἐνόμισα
third	τρίτος -η -ον
this	οὗτος αὕτη τοῦτο, (*implying* here present *or* the following)
	ὅδε ἥδε τόδε
this way, in	οὕτω(ς)
those	ἐκεῖνοι -αι -α
three	τρεῖς τρία
through	δία (+ *gen*) (+ *acc* = on account of)
throw, I	βάλλω ἔβαλον
throw away, I	ἀποβάλλω ἀπέβαλον
throw in, I	ἐμβάλλω ἐνέβαλον
throw out, I	ἐκβάλλω ἐξέβαλον
time	χρόνος -ου ὁ
to (towards)	πρός (+ *acc*)
tongue	γλῶσσα -ης ἡ
towards	πρός (+ *acc*)
travel, I	πορεύομαι ἐπορεύθην
tree	δένδρον -ου τό
true	ἀληθής -ές
trust, I	πιστεύω ἐπίστευσα (+ *dat*)
try, I	πειράομαι ἐπειρασάμην
two	δύο
ugly	αἰσχρός -ά -όν
unjust	ἄδικος -ον
unjustly (to), I act	ἀδικέω ἠδίκησα (+ *acc*)
unlucky	δυστυχής -ές
untie	λύω ἔλυσα
up	ἀνά (+ *acc*)
use, I	χράομαι ἐχρησάμην (+ *dat*)
very bad	κάκιστος -η -ον
very fine, very beautiful	κάλλιστος -η -ον
very good	ἄριστος -η -ον
very great	μέγιστος -η -ον
very many	πλεῖστοι -αι -α
very much (*adv*)	μάλιστα
victory	νίκη -ης ἡ
violence	βία -ας ἡ
voice	φωνή -ῆς ἡ
wait, I	μένω ἔμεινα
wall	τεῖχος -ους τό
want, I	βούλομαι *imperf* ἐβουλόμην
war	πόλεμος -ου ὁ
water	ὕδωρ -ατος τό
way	ὁδός -οῦ ἡ
way, in this	οὕτω(ς)

we	ἡμεῖς
weak	ἀσθενής -ές
wealthy	πλούσιος -α -ον
weapons	ὅπλα -ων τά
weep, I	δακρύω ἐδάκρυσα
well	εὖ
went, I	ἦλθον
what?	τί; τίνος;
what sort of?	ποῖος; -α; -ον;
when?	πότε;
when (since)	ἐπεί (*or use participle*)
where (at)?	ποῦ;
where from?	πόθεν;
where to?	ποῖ;
which?	τίς; τί; (τίν-;)
which (*relative*)	ὅς ἥ ὅ
while	ἑώς (*or use pres participle*)
who?	τίς; (τιν-;)
who, which (*relative*)	ὅς ἥ ὅ (*or use participle*)
why?	διὰ τί;
wide	εὐρύς -εῖα -ύ
wife	γυνή γυναικός ἡ
willing, I am	ἐθέλω ἠθέλησα
win (conquer), I	νικάω ἐνίκησα
wind	ἄνεμος -ου ὁ
winter	χειμών -ῶνος ὁ
wise	σοφός -ή -όν
wish, I	βούλομαι *imperf* ἐβουλόμην, ἐθέλω ἠθέλησα
with	μετά (+ *gen*)
with the result that	ὥστε
withdraw, I	ἀναχωρέω ἀνεχώρησα
without	ἄνευ (+ *gen*)
woman	γυνή γυναικός ἡ
wood (forest)	ὕλη -ης ἡ
word	λόγος -ου ὁ
work	ἔργον -ου τό
worse	κακίων -ον (κακιον-)
worst	κάκιστος -η -ον
worthy (of)	ἄξιος -α -ον (+ *gen*)
write, I	γράφω ἔγραψα
wrong, I do	ἀδικέω ἠδίκησα
year	ἔτος -ους τό
you (*sg*)	σύ
you (*pl*)	ὑμεῖς
young	νέος -α -ον
young man	νεανίας -ου ὁ
your (of you *sg*)	σός σή σόν
your (of you *pl*)	ὑμέτερος -α -ον
yourself (*reflexive*)	σεαυτόν -ήν
yourselves (*reflexive*)	ὑμᾶς αὐτούς -άς
Zeus	Ζεύς Διός ὁ

Greek to English

Verbs are usually given with present and aorist. Compound verbs whose meaning can easily be deduced are not usually included.
Nouns are given with nominative, genitive, and article to show gender.
Adjectives are given with masculine, feminine, and neuter. * = comes second word in sentence or clause.

chapter:

ἀγαγ-	(*aor stem of* ἄγω)	
ἀγαθός -ή -όν	good; brave	(3)
ἀγγέλλω ἤγγειλα	I report, I announce	(6)
ἄγγελος -ου ὁ	messenger	(1)
ἀγορά -ᾶς ἡ	agora, marketplace, public square	(2)
ἀγρός -οῦ ὁ	field; *pl* countryside	(5)
ἄγω ἤγαγον	I lead	(1)
ἀγών -ῶνος ὁ	contest	(5)
ἀδικέω ἠδίκησα	I do wrong to (someone), I act unjustly	(9)
ἄδικος -ον	unjust, criminal	(9)
ἀεί	always	(3)
Ἀθηναῖος -α -ον	Athenian, of/from Athens	(3)
Ἀθηναῖοι -ων οἱ	Athenians	
ἆθλον -ου τό	prize, reward	(2)
αἱρέω εἷλον	I take	(9)
αἰσθάνομαι ᾐσθόμην	I perceive, I notice	(8)
αἰσχρός -ά -όν	disgraceful, shameful; ugly	(10)
αἰτέω ᾔτησα	I ask for, I beg	(9)
αἴτιος -α -ον	responsible (for), to blame (for) (+ *gen*)	(10)
αἰχμάλωτος -ου ὁ	prisoner, prisoner of war	(7)
ἀκούω ἤκουσα	I hear, I listen (to) (+ *acc of thing/gen of person*)	(1)
ἀληθής -ές	true	(9)
ἀλλά	but	(2)
ἄλλος -η -ο	other, another	(5)
ἀμείνων -ον (ἀμεινον-)	better (*comparative of* ἀγαθός)	(10)
ἄν	(*makes indefinite/potential e.g. with aorist in*	
	past closed condition would have)	(10)
ἀνά	(+ *acc*) up	(10)
ἀναγκάζω ἠνάγκασα	I force, I compel	(7)
ἀναχωρέω ἀνεχώρησα	I retreat, I withdraw	(9)
ἀνδρεῖος -α -ον	brave	(3)
ἄνεμος -ου ὁ	wind	(5)
ἄνευ	without (+ *gen*)	(10)
ἀνήρ ἀνδρός ὁ	man, male, husband	(7)
ἄνθρωπος -ου ὁ (/ἡ)	man, human being, person; (*as f*) woman	(2)
ἄξιος -α -ον	worthy, deserving (of + *gen*)	(7)
ἄξω	(*fut of* ἄγω)	
ἄπειμι	I am away	(5)
ἀπό	from, away from (+ *gen*)	(3)
ἀποβάλλω ἀπέβαλον	I throw away	(4)
ἀποθνῄσκω ἀπέθανον	I die, I am killed	(3)
ἀποκρίνομαι ἀπεκρινάμην	I answer, I reply	(8)
ἀποκτείνω ἀπέκτεινα	I kill	(2)

ἆρα	(*introduces an open question e.g.* Is it?)	(3)
ἄριστος -η -ον	best, very good (*superlative of* ἀγαθός)	(8)
ἀρχή -ῆς ἡ	rule, empire; beginning	(8)
ἄρχω ἦρξα	I rule (+ *gen*)	(8)
ἄρχομαι ἠρξάμην	I begin (+ *gen*)	(8)
ἄρχων -οντος ὁ	ruler, official, magistrate	(5)
ἀσθενής -ές	weak	(9)
ἀσπίς -ίδος ἡ	shield	(9)
ἀσφαλής -ές	safe	(9)
αὖθις	again	(6)
αὐτός -ή -ό	self; (*immediately after definite article*) the same; (*not nom*) him, her, it	(6)
ἀφικνέομαι ἀφικόμην	I arrive	(9)
βαίνω ἔβην	I go	(1)
βαλ-	(*aor stem of* βάλλω)	
βάλλω ἔβαλον	I throw; I pelt, I fire at	(4)
βάρβαροι -ων οἱ	foreigners, non-Greeks, barbarians	(7)
βασιλεύς -έως ὁ	king	(9)
βία -ας ἡ	force, strength, violence	(8)
βίβλος -ου ἡ	book	(4)
βίος -ου ὁ	life, livelihood	(2)
βλάπτω ἔβλαψα	I harm, I damage	(5)
βοάω ἐβόησα	I shout	(10)
βοή -ῆς ἡ	shout	(1)
βοηθέω ἐβοήθησα	I help, I run to help (+ *dat*)	(9)
βουλή -ῆς ἡ	plan; council	(1)
βούλομαι *imperf* ἐβουλόμην	I wish, I want	(8)
βραδύς -εῖα -ύ	slow	(9)
γάρ*	for	(3)
γε*	at least, at any rate, even	(8)
γελάω ἐγέλασα	I laugh	(10)
γεν-	(*aor stem of* γίγνομαι)	
γενήσομαι	(*fut of* γίγνομαι)	
γένος -ους τό	type, family, race, descent, birth	(9)
γέρων -οντος ὁ	old man	(5)
γῆ γῆς ἡ	earth, land	(1)
γίγας -αντος ὁ	giant	(5)
γίγνομαι ἐγενόμην	I become, I happen	(8)
γιγνώσκω ἔγνων	I get to know, I realise	(3)
γλῶσσα -ης ἡ	tongue, language	(8)
γνώσομαι	(*fut of* γιγνώσκω)	
γράφω ἔγραψα	I write, I draw	(1)
γυνή γυναικός ἡ	woman, wife	(7)
δακρύω ἐδάκρυσα	I cry, I weep	(7)
δέ*	and; but	(3)
δεῖ *imperf* ἔδει	it is necessary (for X to ..., + *acc* + *inf*)	(9)

δεινός -ή -όν	strange, terrible, formidably clever	(3)
δεῖπνον -ου τό	dinner	(4)
δέκα	ten	(2)
δέκατος -η -ον	tenth	(6)
δένδρον -ου τό	tree	(2)
δεξ-	(aor stem of δέχομαι)	
δεξιός -ά -όν	right (hand side); clever, skilful	(6)
δεσμός -οῦ ὁ	chain, binding, fetter	(7)
δεσμωτήριον -ου τό	prison	(2)
δεσπότης -ου ὁ	master	(7)
δεύτερος -α -ον	second	(6)
δέχομαι ἐδεξάμην	I receive	(8)
δή	indeed, certainly, surely	(7)
δῆμος -ου ὁ	people, community	(2)
διά	(+ acc) on account of, because of	(5)
	(+ gen) through	(5)
δι᾽ ὀλίγου	after a short time, soon	(10)
διὰ τί;	why?	(5)
διαφθείρω διέφθειρα	I destroy, I corrupt	(7)
διδάσκαλος -ου ὁ	teacher	(1)
διδάσκω ἐδίδαξα	I teach	(1)
(δίδωμι) fut δώσω ἔδωκα	I give	(10)
δίκαιος -α -ον	just, fair, upright, moral	(7)
δικαιοσύνη -ης ἡ	justice	(1)
Διός	(irreg gen of Ζεύς)	
διότι	because	(3)
διώκω ἐδίωξα	I chase, I pursue	(1)
δοκεῖ ἔδοξε	(+ dat) it seems good to X, X decides (to, + inf)	(9)
δοῦλος -ου ὁ	slave	(1)
δραμ-	(aor stem of τρέχω)	
δραμοῦμαι	(fut of τρέχω)	
δύο	two	(4)
δυστυχής -ές	unfortunate, unlucky	(9)
δῶρον -ου τό	gift	(2)
δώσω	(fut of δίδωμι)	
ἐάν	if (+ subjunctive, in fut open condition)	(10)
ἑαυτόν -ήν -ό	himself, herself, itself	(8)
ἑαυτούς -άς -ά	themselves	(8)
ἔβαλον	(aor of βάλλω)	
ἕβδομος -η -ον	seventh	(6)
ἔβην	(aor of βαίνω)	
ἐβλήθην	(aor passive of βάλλω)	
ἐγγύς	near (+ gen)	(5)
ἐγενόμην	(aor of γίγνομαι)	
ἔγνων	(aor of γιγνώσκω)	
ἐγνώσθην	(aor passive of γιγνώσκω)	
ἐγώ ἐμοῦ/μου	I, me	(5)
ἔδομαι	(fut of ἐσθίω)	

ἔδραμον	(aor of τρέχω)	
ἐθέλω ἠθέλησα	I wish, I am willing	(3)
εἰ	if	(7)
εἶδον	I saw (aor of ὁράω)	(5)
εἰδώς	(participle of οἶδα)	
εἷλον	(aor of αἱρέω)	
εἰμί imperf ἦ (or ἦν)	I am	(2)
εἶμι	I shall go	(8)
εἶναι	(inf of εἰμί = to be)	(6)
εἶπον	I said (used as aor of λέγω)	(4)
εἰρήνη -ης ἡ	peace	(1)
εἰς (or ἐς)	into, onto, to (+ acc)	(1)
εἷς μία ἕν (ἑν-)	one	(6)
εἰσβάλλω εἰσέβαλον	I invade (+ εἰς + acc)	(10)
εἰσπίπτω εἰσέπεσον	I fall into	(4)
ἐκ (ἐξ before vowel)	out of (+ gen)	(3)
ἕκαστος -η -ον	each	(5)
ἐκβαίνω ἐξέβην	I go out	(4)
ἐκεῖ	there	(3)
ἐκεῖνος -η -ο	that, pl those	(7)
ἐκκλησία -ας ἡ	assembly, meeting	(2)
ἕκτος -η -ον	sixth	(6)
ἐκτρέχω ἐξέδραμον	I run out	(4)
ἐκφεύγω ἐξέφυγον	I escape	(10)
ἑλ-	(aor stem of αἱρέω)	
ἔλαβον	(aor of λαμβάνω)	
ἐλασ-	(aor stem of ἐλαύνω)	
ἐλάσσων -ον (ἐλασσον-)	less, smaller (amount of), weaker, inferior, pl fewer (comparative of ὀλίγος)	(10)
ἐλαύνω ἤλασα	I drive	(3)
ἐλάχιστος -η -ον	least, smallest, pl fewest (superlative of ὀλίγος)	(10)
ἐλεύθερος -α -ον	free	(3)
ἐλήφθην	(aor passive of λαμβάνω)	
ἐλθ-	(aor stem of ἔρχομαι)	
ἔλιπον	(aor of λείπω)	
Ἕλλην -ηνος ὁ	Greek, Greek man	(10)
ἐλπίζω ἤλπισα	I hope (+ fut inf)	(8)
ἔμαθον	(aor of μανθάνω)	
ἐμαυτόν -ήν	myself	(8)
ἐμβάλλω ἐνέβαλον	I throw in, I thrust in	(5)
ἔμεινα	(aor of μένω)	
ἐμός -ή -όν	my	(5)
ἐν	in, on, among (+ dat)	(3)
ἕν	one (n)	(6)
ἔνατος -η -ον	ninth	(6)
ἐνεγκ-	(aor stem of φέρω)	
ἐνθάδε	here	(3)
ἐννέα	nine	(6)
ἔνοικος -ου ὁ	inhabitant	(7)

ἕξ	six	(6)
ἐξάγω ἐξήγαγον	I lead out	(4)
ἔξεστι(ν) *imperf* ἐξῆν	it is possible (for X to ... , + *dat* + *inf*)	(9)
ἔπαθον	(*aor of* πάσχω)	
ἐπεί	when, since	(4)
ἔπειτα	then, next	(4)
ἔπεσον	(*aor of* πίπτω)	
ἐπί	(+ *acc*) against, to, onto, at	(10)
ἔπιον	(*aor of* πίνω)	
ἐπιστολή -ῆς ἡ	letter	(1)
ἔπλευσα	(*aor of* πλέω)	
ἕπομαι ἑσπόμην	I follow (+ *dat*)	(8)
ἑπτά	seven	(6)
ἐπυθόμην	(*aor of* πυνθάνομαι)	
ἔργον -ου τό	work, task, deed, action	(2)
ἐρῶ	(*fut of* λέγω)	
ἔρχομαι ἦλθον	I come, I go	(8)
ἐρωτάω ἠρόμην *or* ἠρώτησα	I ask (a question)	(10)
ἐσθίω ἔφαγον	I eat	(4)
ἑσπέρα -ας ἡ	evening	(2)
ἑσπόμην	(*aor of* ἕπομαι)	
ἔσχον	(*aor of* ἔχω)	
ἔσωσα	(*aor of* σῴζω)	
ἔταξα	(*aor of* τάσσω)	
ἐτάφην	(*aor passive of* θάπτω)	
ἔτι	still	(5)
ἑτοῖμος -η -ον	ready	(5)
ἔτος -ους τό	year	(9)
εὖ	well	(7)
εὐθύς	immediately	(6)
εὑρ-	(*aor stem of* εὑρίσκω)	
εὑρήσω	(*fut of* εὑρίσκω)	
εὑρίσκω ηὗρον	I find	(2)
εὐρύς -εῖα -ύ	broad, wide	(9)
εὐτυχής -ές	fortunate, lucky	(9)
ἔφαγον	(*aor of* ἐσθίω)	
ἔφη	he/she said (*often interrupting direct quotation;*	
	imperf of φημί)	(7)
ἔφυγον	(*aor of* φεύγω)	
ἐχθρός -οῦ ὁ	(personal) enemy	(6)
ἐχθρός -ά -όν	hostile	(3)
ἔχω ἔσχον	I have	(1)
ἑώς	while, until	(8)
Ζεύς Διός ὁ	Zeus	(6)
ζῷον -ου τό	animal, creature	(4)
ἤ	or; than	(7)
ἤ ...ἤ	either ... or	(8)

ἤγαγον	(aor of ἄγω)	
ἤγγειλα	(aor of ἀγγέλλω)	
ἡγεμών -όνος ὁ	leader, guide	(8)
ἤδη	now, by now, already	(8)
ἡδύς -εῖα -ύ	sweet, pleasant	(9)
ἡδέως	(adv) sweetly, gladly	(9)
ἠθέλησα	(aor of ἐθέλω)	
ἠλάθην	(aor passive of ἐλαύνω)	
ἤλασα	(aor of ἐλαύνω)	
ἦλθον	(aor of ἔρχομαι)	(6)
ἡμᾶς αὐτούς -άς	ourselves	(8)
ἡμεῖς -ῶν	we	(6)
ἡμέρα -ας ἡ	day	(2)
ἡμέτερος -α -ον	our	(6)
ἤνεγκα or ἤνεγκον	(aor of φέρω)	
ἠνέχθην	(aor passive of φέρω)	
ἡρέθην	(aor passive of αἱρέω)	
ἠρόμην	(aor of ἐρωτάω)	
ηὑρέθην	(aor passive of εὑρίσκω)	
ηὗρον	(aor of εὑρίσκω)	
ἤχθην	(aor passive of ἄγω)	
θάλασσα -ης ἡ	sea	(4)
θάνατος -ου ὁ	death	(2)
θάπτω ἔθαψα	I bury	(6)
θάσσων -ον (θασσον-)	quicker, swifter (comparative of ταχύς)	(10)
θαυμάζω ἐθαύμασα	I am amazed (at), I admire	(3)
θεά -ᾶς ἡ	goddess	(2)
θεός -οῦ ὁ	god	(1)
θήσω	(fut of τίθημι)	
θυγάτηρ -τρος ἡ	daughter	(7)
θύρα -ας ἡ	door	(2)
θύω ἔθυσα	I sacrifice	(8)
ἰατρός -οῦ ὁ	doctor	(7)
ἰδ-	(aor stem of ὁράω)	
ἰέναι	(inf of εἶμι, = to go)	
ἱερόν -οῦ τό	temple	(2)
ἱερός -ά -όν	holy, sacred	(7)
ἵνα	in order to, so that (+ subj/opt)	(10)
ἱππεύς -έως ὁ	horseman, pl cavalry	(9)
ἵππος -ου ὁ	horse	(1)
ἰσχυρός -ά -όν	strong	(7)
ἰχθύς -ύος ὁ	fish	(9)
καθεύδω imperf ἐκάθευδον		
or καθηῦδον	I sleep	(10)
καθίζω ἐκάθισα	I sit	(7)
καί	and; also, even	(2)

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καίπερ	although, despite (+ *participle*)	(6)
καίω ἔκαυσα	I burn, I set on fire	(7)
κάκιστος -η -ον	worst, very bad (*superlative of* κακός)	(8)
κακίων -ον (κακιον-)	worse (*comparative of* κακός)	(10)
κακός -ή -όν	bad, wicked	(3)
καλέω ἐκάλεσα	I call	(9)
κάλλιστος -η -ον	very fine, very beautiful	(5)
καλός -ή -όν	fine, beautiful, handsome	(3)
κατά	(+ *acc*) down, throughout, according to	(10)
	(+ *gen*) down (from)	(10)
κατὰ γῆν	by land	(10)
κελεύω ἐκέλευσα	I order	(3)
κεφαλή -ῆς ἡ	head	(7)
κίνδυνος -ου ὁ	danger	(2)
κλέπτω ἔκλεψα	I steal	(5)
κολάζω ἐκόλασα	I punish	(7)
κόπτω ἔκοψα	I cut, I cut down; I knock	(8)
κόρη -ης ἡ	girl	(4)
κριτής -οῦ ὁ	judge	(4)
κρύπτω ἔκρυψα	I hide (something)	(7)
κτάομαι ἐκτησάμην	I obtain, I get, I acquire	(10)
κύκλος -ου ὁ	circle	(5)
κωλύω ἐκώλυσα	I prevent, I hinder (someone from doing)	
	(+ *acc* + *inf*)	(5)
κώμη -ης ἡ	village	(1)
λαβ-	(*aor stem of* λαμβάνω)	
λάθρα	secretly, in secret	(8)
Λακεδαιμόνιοι -ων οἱ	Spartans	(7)
λαμβάνω ἔλαβον	I take, I capture	(2)
λαμβάνομαι ἐλαβόμην	I take for myself, I grasp hold of (+ *gen*)	(8)
λέγω ἔλεξα *or* εἶπον	I say, I speak, I tell	(1)
λείπω ἔλιπον	I leave	(2)
λέων -οντος ὁ	lion	(5)
ληφθ-	(*aor passive stem of* λαμβάνω)	
λήψομαι	(*fut of* λαμβάνω)	
λίθος -ου ὁ	stone	(5)
λιμήν -ένος ὁ	harbour	(5)
λιπ-	(*aor stem of* λείπω)	
λόγος -ου ὁ	word, reason; story	(1)
λύω ἔλυσα	I release, I unfasten	(2)
μαθ-	(*aor stem of* μανθάνω)	
μακρός -ά -όν	long	(4)
μάλιστα	especially, very much (*superlative of* μάλα)	(10)
μᾶλλον	more (*adv*), rather (*comparative of* μάλα)	(7)
μανθάνω ἔμαθον	I learn	(2)
μάχη -ης ἡ	battle	(6)
μάχομαι ἐμαχεσάμην	I fight	(8)

μέγας μεγάλη μέγα (μεγαλ-)	great, big	(9)
μέγιστος -η -ον	very great (*superlative of* μέγας)	(4)
μείζων -ον (μειζον-)	greater, bigger (*comparative of* μέγας)	(10)
μειν-	(*aor stem of* μένω)	
μέλλω	I intend, I am going to (+ *fut inf*); I hesitate	(8)
μέν* ... δέ*	on the one hand ... on the other	(3)
μέντοι*	however	(3)
μένω ἔμεινα	I stay, I remain; I wait for	(2)
μετά	(+ *acc*) after	(4)
	(+ *gen*) with	(5)
μή	not (*in contexts other than statements of fact*)	(9)
μηδείς μηδεμία μηδέν		
(μηδεν-)	no-one, nothing, no (not any)	(9)
μηδέποτε	never	(9)
μήτε ... μήτε	neither ... nor	(9)
μήτηρ -τρός ἡ	mother	(7)
μία	one (*f*)	(6)
μικρός -ά -όν	small	(3)
μισέω ἐμίσησα	I hate	(9)
μισθός -οῦ ὁ	payment, wages	(6)
μόνος -η -ον	only, alone	(5)
μόνον	only (*adv*)	(5)
οὐ μόνον ... ἀλλὰ καί	not only ... but also	(8)
μοῦσα -ης ἡ	Muse (*goddess of poetic inspiration*)	(4)
μῦθος -ου ὁ	story, myth, fable	(4)
μῶρος -α -ον	stupid, foolish	(5)
ναυμαχία -ας ἡ	sea-battle	(2)
ναῦς νεώς ἡ	ship	(9)
ναύτης -ου ὁ	sailor	(4)
ναυτικόν -οῦ τό	fleet	(2)
νεανίας -ου ὁ	young man	(4)
νεκρός -οῦ ὁ	corpse, dead body	(6)
νέος -α -ον	new, young, recent	(3)
νῆσος -ου ἡ	island	(4)
νικάω ἐνίκησα	I conquer, I win	(10)
νίκη -ης ἡ	victory	(1)
νομίζω ἐνόμισα	I think, I consider, I believe	(10)
νόμος -ου ὁ	law; custom	(2)
νόσος -ου ἡ	disease, illness	(4)
νῦν	now	(3)
νύξ νυκτός ἡ	night	(5)
ξένος -ου ὁ	stranger, foreigner; host, guest	(1)
ξίφος -ους τό	sword	(9)
ὁ ἡ τό	the	(1)
ὄγδοος -η -ον	eighth	(6)
ὅδε ἥδε τόδε	this, *pl* these (*implying* here present, near me),	

	the following	(7)
ὁδός -οῦ ἡ	road, path, way; journey	(4)
οἶδα	I know	(10)
οἰκία -ας ἡ	house	(2)
οἶνος -ου ὁ	wine	(5)
οἷός τ' εἰμί	I am able (to, + *inf*)	(5)
οἴσω	(*fut of* φέρω)	
ὀκτώ	eight	(6)
ὀλίγος -η -ον	small (amount of)	(6)
ὀλίγοι -αι -α	few	(5)
ὄνομα -ατος τό	name	(5)
ὅπλα -ων τά	arms, weapons, gear, tackle	(2)
ὁράω εἶδον	I see	(10)
ὀργή -ῆς ἡ	anger	(6)
ὀργίζομαι ὠργίσθην	I get angry, I am angry (with, + *dat*)	(8)
ὄρνις -ιθος ὁ/ἡ	bird	(5)
ὄρος -ους τό	mountain	(9)
ὅς ἥ ὅ	who, which (*relative*)	(7)
ὅτι	that, the fact that; because	(8)
οὐ (οὐκ *before smooth breathing,*		
οὐχ *before rough*)	not	(1)
οὐ μόνον ... ἀλλὰ καί	not only ... but also	(8)
οὐδείς οὐδεμία οὐδέν		
(οὐδεν-)	no-one, nothing, no (*i.e.* not any)	(6)
οὐδέποτε	never	(8)
οὐκέτι	no longer	(6)
οὖν*	therefore	(3)
οὐρανός -οῦ ὁ	sky, heaven	(6)
οὔτε ... οὔτε	neither ... nor	(8)
οὗτος αὕτη τοῦτο	this, *pl* these; the preceding	(7)
οὕτω(ς)	in this way, so	(7)
ὀφθ-	(*aor passive stem of* ὁράω)	
ὀφθαλμός -οῦ ὁ	eye	(3)
ὄψομαι	(*fut of* ὁράω)	
παθ-	(*aor stem of* πάσχω)	
παιδεύω ἐπαίδευσα	I train, I educate	(6)
παῖς παιδός ὁ/ἡ	boy, son; girl, daughter; child	(5)
πάλαι	long ago, formerly, in the past	(6)
παρά	(+ *acc*) contrary to	(10)
	(+ *gen*) from (a person)	(10)
παρασκευάζω παρεσκεύασα	I prepare	(6)
πάρειμι *imperf* παρῆν	I am here, I am present	(5)
παρέχω παρέσχον	I provide, I produce	(3)
πᾶς πᾶσα πᾶν (παντ-)	all, every	(6)
πάσχω ἔπαθον	I suffer, I experience	(4)
πατήρ -τρός ὁ	father	(7)
παύω ἔπαυσα	I stop	(1)
παύομαι ἐπαυσάμην	I cease, I stop myself (from doing something)	

	(*often + participle*)	(8)
πείθω ἔπεισα	I persuade	(3)
πείθομαι ἐπιθόμην	I obey (+ *dat*)	(8)
πειράομαι ἐπειρασάμην	I try	(10)
πείσομαι [1]	(*fut of* πάσχω)	
πείσομαι [2]	(*fut of* πείθομαι)	
πέμπτος -η -ον	fifth	(6)
πέμπω ἔπεμψα	I send	(2)
πέντε	five	(2)
περί	(+ *acc*) around	(10)
	(+ *gen*) about, concerning	(6)
πεσ-	(*aor stem of* πίπτω)	
πεύσομαι	(*fut of* πυνθάνομαι)	
πίνω ἔπιον	I drink	(5)
πίπτω ἔπεσον	I fall	(4)
πιστεύω ἐπίστευσα	I trust, I believe (+ *dat*)	(3)
πιστός -ή -όν	faithful, reliable	(7)
πλείονες -α	more (*pl*) (*comparative of* πολλοί)	(10)
πλεῖστος -η -ον	very much (of), very great (*superlative of* πολύς)	(10)
πλεῖστοι -αι -α	most, very many (*superlative of* πολλοί)	(10)
πλείων -ον (πλειον-)	more (of) (*sg*) (*comparative of* πολύς)	(10)
πλευσ-	(*aor stem of* πλέω)	
πλέω ἔπλευσα	I sail	(9)
πλήν	except (+ *gen*)	(10)
πλοῖον -ου τό	boat	(2)
πλούσιος -α -ον	rich, wealthy	(7)
πόθεν;	where from?	(5)
ποῖ;	where to?	(10)
ποιέω ἐποίησα	I make, I do; I treat (+ *adv* + *acc*)	(9)
ποιητής -οῦ ὁ	poet	(4)
ποῖος; -α; -ον;	what sort of?	(10)
πολέμιοι -ων οἱ	enemy (in war)	(6)
πόλεμος -ου ὁ	war	(2)
πόλις -εως ἡ	city, city-state	(9)
πολίτης -ου ὁ	citizen	(4)
πολλάκις	often	(3)
πολύς πολλή πολύ (πολλ-)	much	(9)
πολλοί -αί -ά	many	(5)
πορεύομαι ἐπορεύθην	I march, I travel	(8)
πόσος; -η; -ον;	how great?	(10)
πόσοι; -αι; -α;	how many?	(10)
ποταμός -οῦ ὁ	river	(1)
πότε;	when?	(3)
ποῦ;	where?	(3)
πούς ποδός ὁ	foot	(5)
πράσσω ἔπραξα	I do, I fare (well/badly etc); I manage	(7)
πρό	in front of, before (+ *gen*)	(10)
πρός	(+ *acc*) towards, to, against	(1)

προσάγω προσήγαγον	I lead to(wards)	(4)
προσβαίνω προσέβην	I go to(wards)	(4)
προσβάλλω προσέβαλον	I attack (+ *dat*)	(8)
προσπέμπω προσέπεμψα	I send to(wards)	(4)
προστρέχω προσέδραμον	I run to(wards)	(4)
πρότερον	previously, before	(3)
πρῶτον	first (*adv*), at first	(4)
πρῶτος -η -ον	first	(6)
πυθ-	(*aor stem of* πυνθάνομαι)	
πύλη -ης ἡ	gate	(1)
πυνθάνομαι ἐπυθόμην	I enquire; I learn by enquiry, I find out	(8)
πῦρ πυρός τό	fire	(5)
πῶς;	how?	(3)
ῥᾴδιος -α -ον	easy	(10)
ῥᾷστος -η -ον	easiest, very easy (*superlative of* ῥᾴδιος)	(10)
ῥᾴων -ον (ῥᾳον-)	easier (*comparative of* ῥᾴδιος)	(10)
σεαυτόν -ήν	yourself	(8)
σιγή -ῆς ἡ	silence	(7)
σιγῇ	in silence, silently	
σῖτος -ου ὁ	food, corn	(7)
σός σή σόν	your (of you *sg*)	(5)
σοφία -ας ἡ	wisdom	(2)
σοφός -ή -όν	wise, clever	(3)
στρατεύω ἐστράτευσα	I march, I go on an expedition, I campaign	(6)
στρατηγός -οῦ ὁ	general, commander	(1)
στρατιά -ᾶς ἡ	army	(8)
στρατιώτης -ου ὁ	soldier	(4)
στρατόπεδον -ου τό	(army) camp	(2)
στρατός -οῦ ὁ	army	(1)
σύ σοῦ	you (*sg*)	(5)
συλλέγω συνέλεξα	I collect, I assemble	(6)
σύμμαχος -ου ὁ	ally	(1)
συμφορά -ᾶς ἡ	event; misfortune, disaster	(8)
σφᾶς *gen* σφῶν	them	(8)
σφᾶς αὐτούς -άς	themselves	(8)
σχ-	(*aor stem of* ἔχω)	
σῴζω ἔσωσα	I save	(7)
σῶμα -ατος τό	body	(5)
τάσσω ἔταξα	I draw up, I arrange	(2)
ταφ-	(*aor passive stem of* θάπτω)	
τάχιστος -η -ον	quickest, swiftest, very quick, very swift	
	(*superlative of* ταχύς)	(10)
ταχύς -εῖα -ύ	quick, swift	(9)
τε* ... καί	both ... and	(2)
τεῖχος -ους τό	wall	(9)
τέλος (*adv*)	in the end, finally	(6)

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τέσσαρες τέσσαρα	four	(6)
τέταρτος -η -ον	fourth	(6)
τιμάω ἐτίμησα	I honour, I respect	(10)
τιμή -ῆς ἡ	honour, respect	(1)
τίς; τί; (τίν-)	who? which? what?	(5)
τις τι (τιν-)	a, a certain, some(one/thing)	(5)
τοιοῦτος τοιαύτη τοιοῦτο	such, of such a kind	(7)
τόξον -ου τό	bow	(2)
τόπος -ου ὁ	place	(6)
τοσοῦτος τοσαύτη		
τοσοῦτο	so great	(7)
τοσοῦτοι -αῦται -αῦτα	so many	(7)
τότε	then, at that time	(8)
τρεῖς τρία	three	(6)
τρέχω ἔδραμον	I run	(1)
τρίτος -η -ον	third	(6)
τύχη -ης ἡ	luck	(8)
ὕδωρ -ατος τό	water	(6)
υἱός -οῦ ὁ	son	(7)
ὕλη -ης ἡ	wood, forest	(7)
ὑμεῖς -ῶν	you (pl)	(6)
ὑμᾶς αὐτούς -άς	yourselves	(8)
ὑμέτερος -α -ον	your (of you pl)	(6)
ὑπέρ	(+ gen) on behalf of	(10)
ὑπισχνέομαι ὑπεσχόμην	I promise	(9)
ὕπνος -ου ὁ	sleep	(5)
ὑπό	(+ gen) by (a person)	(7)
	(+ dat) under	(6)
ὕστερον	later	(8)
ὑψηλός -ή -όν	high	(7)
φαγ-	(aor stem of ἐσθίω)	
φαίνω ἔφηνα	I show, I make clear	(3)
φαίνομαι imperf ἐφαινόμην	I appear	(8)
φέρω ἤνεγκα or ἤνεγκον	I carry, I bring	(1)
φέρομαι ἠνεγκάμην	I win (prizes etc)	(8)
φεύγω ἔφυγον	I run away	(2)
φημί imperf ἔφην	I say	(10)
φιλέω ἐφίλησα	I like, I love	(9)
φίλιος -α -ον	friendly	(3)
φίλος -ου ὁ	friend	(2)
φοβέομαι ἐφοβήθην	I fear	(9)
φόβος -ου ὁ	fear	(2)
φονεύω ἐφόνευσα	I murder, I kill	(9)
φυγ-	(aor stem of φεύγω)	
φύλαξ -ακος ὁ	guard	(5)
φυλάσσω ἐφύλαξα	I guard	(1)
φωνή -ῆς ἡ	voice	(1)

χαλεπός -ή -όν	difficult; dangerous	(3)
χειμών -ῶνος ὁ	winter; storm, bad weather	(8)
χείρ χειρός ἡ	hand	(7)
χράομαι ἐχρησάμην	I use (+ *dat*)	(10)
χρή *imperf* (ἐ)χρῆν	it is necessary	(9)
χρήματα -ων τά	money	(6)
χρήσιμος -η -ον	useful	(4)
χρόνος -ου ὁ	time	(2)
χρυσός -οῦ ὁ	gold	(7)
χώρα -ας ἡ	country	(2)
ὦ	O ... (*addressing someone; usu omit in English*)	(3)
ὥρα -ας ἡ	hour	(2)
ὡς	when, as, because	(4)
	(+ *present or past participle*) as, since,	
	because, on the grounds that	(6)
	(+ *fut participle*) in order to	(6)
ὡς τάχιστα	as quickly as possible; as soon as	(10)
ὥστε	(with the result) that, so that	(7)
ὤφθην	(*aor passive of* ὁράω)	

(480 words Greek-English)